THE CHURCHMAN.

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POETRY.

For the Churchman.

THE CLOUD-CHURCH.

Standing one evening in the gallery of the Church of the Ascension, and looking out through one of its beautiful Gothic windows, the whole building appeared mirrored as it were in the clouds—painted on the air—with the sky o'ercanopying it, and forming a background for the picture ; the effect was "beautiful exceedingly."

The soft white clouds sleep motionless
Upon the calm blue sky,
The stillness of an Autumn eve
Upon our hearts doth lie ;
It lies upon our hearts and brings
Its holy lessons there,
Thrilling through memory's fountain springs
Till thought is poured in prayer.

The sunbeams stream in jewelled dyes
Through windows richly dight,
And flickering shadows thronging come
All beautifully bright.
Look upward ! what so gorgeously
Is reared and pillared there ?
Gleams pointed arch, and glowing pane,
A temple in the air !

Who ministers within its courts ?
Who at its altars kneel ?
Are angels there ?—fair portals, ope—
And one bright glimpse reveal
Of pure ethereal loveliness :
A child of earth would gaze
Within the veil—a mortal one
Drink seraph notes of praise.

Unclose—unclose—have I not looked
On many a golden cloud,
And wished that from its splendor-throne
An angel's head were bowed ?
Wished on some purple-cinctured height
Empyreal, to repose,
And gaze on spirits of the air ?
O, portals bright—unclose.

Ah, foolish heart—wild wish is thine—
That cloud-glass'd fabric fair
Will with the fading daylight fade—
A temple in the air !
Touched by oblivious wand of Night,
Turret and arch will fall,
No wreck—no trace—no shadow left
Their beauty to recall.

Ah, foolish heart—why ever thus
On phantasms wilt thou gaze,
On rainbow picturings of earth
Which shine with borrowed rays ?
Look upward ! fix the eye of faith
Upon the eternal land,
Seest not a temple firmly based
Above those shadows stand ?

Radiant in solemn loveliness,
With changeless beauty wrought—
Bright angels in its sacred courts—
And souls by Jesus bought ?
No dream-like gleamings there deceive
Like flitting clouds of even,
O, heart of faith ! all glorious stands
The Church of GOD in Heaven !

J. C.

From the British Critic for October, 1841.

LITURGIES.

The Abbe Gueranger has an interesting chapter on the notices of an Apostolic Liturgy and Ceremonial contained in the New Testament itself. In this portion of his work he has been anticipated by writers of our own communion. In the Second Part of Mr. Froude's Remains, among many other important dissertations, is an essay on the Church System under the Apostles, in the course of which Mr. Froude observes, that there are passages in the Epistles, hardly explicable but upon the supposition, that the Eucharistic Ordinance was solemnized by the Apostles themselves as a sacrificial act ; or, at least, of which that hypothesis furnishes the most satisfactory solution. The case is this. There are very early ecclesiastical documents plainly attesting such a celebration of the Holy Eucharist as implies the Catholic doctrine of the Mass ; there are still earlier, in which expressions occur *presumptive* of such a celebration : and among these are the inspired writings of the Apostles themselves. Either, then, the very pupils of Apostles must have made, or at least encouraged among their contemporaries, innovations upon the practice of their immediate predecessors and masters in the Faith, (the accredited servants and eye witnesses of CHRIST ;) innovations of the most glaring character, and, though in themselves matter of form, directly involving almost cardinal doctrine ; and that too, silently and surreptitiously, though the eyes of concentrated Christendom were upon them ; or if openly, then, as far as appearances go, without protest advanced or vindication attempted ; or, the liturgical system existed from the first in its subtance, though not in all its ceremonies ; a supposition keeping clear of all the perplexing, not to say unimaginable, conditions which clog the other branch of the alternative. There is, as we have already seen, almost every reason why the New Testament should be *reserved* upon the subject of the Church Ritual ; the other hypothesis presumes the Christian Church to have folded its arms in the days of its most rigid discipline, and suffered itself to be corrupted without a struggle or a murmur.

Since the Holy Eucharist, viewed as a Sacrifice impetratory of the blessings of Redemption, is the very essence of the Liturgy insomuch that, strictly speaking, the Eucharistic Office alone is properly called by that name ; we will say, that Mr. Froude finds evidence of this doctrine in the very narrative of the institution. He points out that there are serious difficulties in the way of understanding the words τοῦτο ποιεῖτε in the usual manner, as a mere equivalent to other parts of the injunction, which they go to make up ; and suggests the translation "This *offer*," as, under the circumstances, more obvious than any other. Mr. Froude sees an indication of the same great doctrine in the parallel drawn by St. Paul (1 Cor. x.) between the Eucharistic Rite and the heathen *sacrifices* : and, again, in Rom. xv. 16, as interpreted by the universal practice of the ancient Church. But we purposely forbear to enlarge upon this part of the subject, from a feeling that it is far too sacred for the pages of a Review ; and thus we have the less temptation to attempt a summary of Mr. Froude's argument, which could hardly fail of being a very insufficient representation of the original. We confine ourselves therefore to the more general subject, of which it is possible to speak minutely, without doing violence to the feelings of any one.

On the gradual formation of the Liturgy, the Abbe Gueranger observes—

"We admit, without hesitation, that the construction of a Liturgy by the Apostles, like all else which is great, was a progressive work ; that the assemblage of rites, connected with the Holy Sacrifice and Sacraments, was not complete from the very day of Pentecost. But was not the New Testament itself formed step by step ? Did not fifty years elapse between the publication respectively of St. Matthew's and St. John's Gospels ? It is granted also that, since the necessary work of Christian *instruction* would naturally engross the greater part of the time which the Apostles passed in the different Churches, the period devoted to the Liturgy would often be curtailed ; as was the case at Troas, where the Breaking of the Bread, that is to say, the celebration of the Eucharist, was delayed till midnight, in consequence of the length of the Apostle's preaching, which he resumed after the solemnization of the Mysteries, and continued till day-break. But from the moment that the Christian Faith took root in any city, and the Apostles were able to establish a bishop, priests, and deacons, the external forms received enlargement, and Divine Service became, of necessity, more solemn. Accordingly, St. Paul, in his First Epistle to the Corinthians, represents that recent Church as already in possession of the Eucharistic Mysteries ; yet he does not consider himself to have fulfilled all his duties in this particular till he repeats his visit, and arranges all which relates to holy things in a more perfect form, and with a greater degree of canonical exactness. Such is the construction which the holy doctors have constantly put upon the words which conclude the passage of this Epistle, in which he speaks of the Eucharist : 'The rest will I set in order when I come.' St. Jerome, in his succinct commentary on this passage, explains it, '*Cetera de ipsius Mysterii Sacramento* :' St. Augustine unfolds this sentiment more fully in the letter to Januarius. 'These words,' he says, 'give us to understand that in the same way as he had, in the course of this Epistle, made allusion to the usages of the Church Catholic, (on the matter and essence of the Sacrament,) he afterwards himself instituted (at Corinth) those Rites, the universality of which is unaffected by any difference of manners.' "—p. 31.

The Abbe then proceeds to enlarge upon the various traces in the Acts and Epistles of an orderly Ritual and incipient Ceremonial. He throws his remarks into the following lively form :

"The Breaking of the Bread appears in the first page of the Acts of the Apostles ; and St. Paul, in the First Epistle to the Corinthians, points out the liturgical importance of this act. . . . In the first instance, the celebration took place, as far as was possible, in a decent and ornamented apartment ; for thus our LORD had solemnized the Rite, at the Last Supper, in a '*large upper room furnished.*' Sometimes numerous lights (Acts, xx. 8) supplied the place of the sun. . . . . The rites were administered at an altar ; . . . for St. Paul says emphatically, '*Habemus altare.*' . . . Around this altar were arranged, from the beginning of the Church, in accordance with the celestial traditions unveiled by St. John, (Rev. iv.,) first, in front, the Apostle, or Bishop who occupied his place, as he, that of the Most High ; right and left of the throne were the Priests, symbolizing the Four and Twenty Elders ; near the Altar, the Deacons and other Ministers, suggesting the idea of the Angels who assist, in the attitude of servants, near the Altar. . . . Every one is aware that this disposition of the seats in the apsis of a Christian Church is still observed in the East, and that if, in the West, it has fallen almost entirely into disuse, Rome has maintained the tradition in the arrangement of the choir of several of the ancient churches, and follows it precisely on the days when the Pope celebrates, or assists pontifically, in any one of the Patriarchal Basilicas.

"The Faithful being now assembled in the place of the Sacrifice . . . . the Celebrant . . . presides at the reading of the Apostolical Epistles and at the recital of a portion of the Holy Gospel, which from the first constituted the Mass of the Catechumens. . . . St. Paul says to the Colossians, 'When this Epistle is read among you, cause that it be read also in the Church of the Laodiceans ;' and, at the end of the First Epistle to the Thessalonians, the same Apostle adds, 'I charge you by the LORD that this Epistle be read unto all the holy brethren.' This apostolic injunction had the force of a law from the first ; since, in the former half of the second century, St. Justin, the great Apologist, witnesses to the fidelity with which it was observed, in his description of the Mass of his time —(Commentaria Apostolorum. . . . leguntur.) As to the reading of the Gospels, Eusebius informs us that the recital of our LORD's actions, from the pen of St. Mark, was approved by St. Peter, to be '*read in the churches* ;' and St. Paul perhaps alludes to this practice, when he speaks of St. Luke as 'the brother *whose praise is in the Gospel throughout all the Churches.*' (2 Cor. viii. 18.)

"The salutation to the people 'The LORD be with you,' was in use from the time of the Ancient Law. Boaz uses it, addressing the reapers, (Ruth, ii.,) and a prophet to Asa, king of Judah (2 Chron. xv.) The Church, too, holds this practice from the Apostles, as is proved by its uniformity in the Liturgies of the East and West. So teaches expressly the first Council of Braga.

"The collect, (a prayer in which the devout aspirations of the people are *collected*,) . . . . is, according to St. Augustine, in all the Ancient Liturgies. The conclusion of the prayers, 'in sæcula sæculorum,' is likewise Catholic from the remotest antiquity. St. Irenæus, in the second century, informs us that the Valentinians abused it into a support of their system of Æons. As to the custom of responding 'Amen,' none surely will wonder that we trace it to the Apostolic age. St. Paul himself alludes to it in his First Epistle to the Corinthians (c. xiv.)

In the preparation of the matter of the Sacrifice, water was mingled with the wine, before consecration. This usage of so deeply significant a character, St. Cyprian traces up to the institution of the Sacrament by our LORD (Ep. 63.) The incensings, which accompany the Oblation, are recognized by the Council of Trent as of Apostolic institution. The same St. Cyprian tells us, that, from the very cradle of the Church, the *Action* of the Sacrifice was introduced by a *Preface* ; that the Priest intoned the *Sursum Corda*, and the people responded '*Habemus ad Dominum* :' and St. Cyril addressing the Catechumens of Jerusalem, a Church, if ever there were one, of Apostolic foundation, explains to them the other form of thanksgiving, which is also retained in the Basilicas of the West. '*Gratias agamus Domino Deo nostro ! Dignum et justum est.*'

"Next comes the Seraphic Hymn, '*Sanctus, Sanctus, Sanctus, Dominus.*' Isaiah, under the Ancient Law, heard it chanted at the foot of the Throne of Jehovah ; under the New, the Prophet of Patmos repeats it as he had heard it intoned near the Altar of the Lamb. This chant of love and wonder, revealed to the world, should find an echo in the Christian Church. Every Liturgy recognizes it, and we may be assured that the Eucharistic Sacrifice was never offered without it.

"The Canon is next opened, and of its Apostolic origin who can doubt ? Is it possible, that the founders of the Church would leave vague and arbitrary this principal part of the Sacred Liturgy ? They, who regulated so many secondary points, with what care would they not have determined the words and rites of the most illustrious and elementary of all the Christian Mysteries ? It is from Apostolic tradition, says Pope Vigilius, in his letter to Profuturus, of Braga, that we have received the text of the Sacred Canon.

"This same Canonical Prayer it is, which St. Paul had in view, when, in his First Epistle to Timothy, speaking of solemn addresses to GOD, he distinguishes between *supplications*, *prayers*, *intercessions*, and giving of *thanks*. Upon which passage, St. Augustine thus comments : 'I advise that, in these words, we understand, with the whole or nearly the whole Church, by *supplications*, those which we use in the celebration of the Sacraments, before the benediction of what is on the LORD's Table ; by *prayers*, those in the benediction and sanctification, and breaking for distribution, the whole of which act of supplication is, in almost every church, concluded by the LORD's Prayer ; by *intercessions*, or as our manuscripts have it, *entreaties*, (postulationes,) those used in blessing the people. For then it is, that the Priests, in their character of advocates, present their clients to the supernal clemency. Finally, when all is over, and the 'so great Sacrament' has been participated, the whole is concluded by '*giving of thanks.*'

"After the divine consecration, and while the sanctified gifts are reposing upon the Altar, this *protracted* prayer of which St. Jerome speaks (and by which he intends the Canon) being brought to a conclusion, the LORD's Prayer is pronounced with solemn boldness, (confiance solennelle,) 'for,' says St. Jerome, 'CHRIST Himself taught His Apostles to say daily in faith, with boldness, at the Offering of His Body, Our Father,' &c.—(Adv. Pelag. i. 18.)

"The Celebrant next proceeds to the Fraction of the Host, wherein he imitates the action, not of the Apostles merely, but of CHRIST Himself, who took the bread, blessed, and *brake* it, before distribution.

"Meanwhile, before partaking of the Victim of Love, all are to *salute one another with* an holy kiss. 'The invitation of the Apostles' (says Origen, in Ep. ad Rom. c. xvi.) 'has given rise, in the Churches, to the custom which the brethren have, of giving one another the kiss, when the prayer is brought to an end.' "—(pp. 32—38.)

To the Anglican Christian this passage will have its interest, as carrying him back to absolutely Apostolic times, for the origin of portions of our own Eucharistic office ; while it may also serve to engage his forbearance, if not his sympathy, in behalf of those Churches, which seem to themselves able to vindicate, on grounds which *he has an interest in not weakening*, those parts of the same Service, (such as the Canon of the Sacrifice,) which we have lost, at least in their integrity, but they have retained.

The argument, which lies at the bottom of the Abbe's powerful sketch, has been drawn out with greater directness, if with less vivacity, by a writer of our own Church, who has likewise accumulated some additional Scripture attestations to the existence of a minute ritual in the Apostolic age. "It is abundantly evident," says this writer, "that the Epistles were not written to prescribe, and enforce, the Ritual of religion ; all that we can expect, if it existed in the days of the Apostles, is, an occasional allusion to it in their Epistles, as existing, and a plain acquiescence in it ; and thus much we find." For instance, as he goes on to observe, we have St. Paul speaking of the custom of women having their heads covered in divine service, as one of the 'traditions' which he had given them ; and going on to account for it upon symbolical principles. How curiously, in another place, does St. Paul *drop*, as if by accident, that there were special "houses of prayer" in the Apostolic Church ! (1 Cor. xi. 18, 22.) Again, in the original institution of the Blessed Eucharist, there is no mention of *consecrating* the Chalice ; but, in 1 Cor. x., 16, St. Paul speaks of "the Cup of Blessing *which we bless.*" Who, then, will say, that other actions, such as those to which the Abbe Gueranger refers, may not have accompanied the celebration, merely because St. Paul does not *happen* to allude to them ? "These instances, then," the writer continues, "not to notice others, of a like or a different kind, are surely sufficient to reconcile us to the complete ritual system, which breaks upon us in the writings of the Fathers. If any parts of it indeed are *contrary* to Scripture, that is, of course, a decisive reason for believing them to be additions and corruptions of the original Ceremonial ; but till this is shown, we are bound to venerate what is certainly primitive, and probably Apostolic." (Tracts for the Times, No. 34.)

And here we will say, that, on religious bodies, which uphold Scripture against Tradition, the *onus* appears to be cast, of accounting for their departure, in several obvious instances, from the *letter* of Scripture, (which they profess to follow,) where it enjoins, or recognises, certain rites or forms ; for instance : "washing the feet of poor disciples, which *seems* to be enforced on Christians as plainly as words can speak. Again, the kiss of peace. Again, anointing the sick. Again, bowing *the knee*, at the Name of JESUS, which, in the Roman service, is literally observed. True as it is, that Tradition, and not Scripture, is and must be the basis of liturgical observances, it has, undoubtedly, been a feature in the Mind of the Spirit, as perpetuated in the Church Catholic, to pay a religious deference to the very words of Scripture, where clear and definite on such points. Thus, as the writer to whom we have above referred, observes, "the Church founded its custom of continual prayer on Luke xviii. 7 ; of burying the bodies of Martyrs under the Altar, on Rev. vi. 9 ; or of the white vestments of the officiating minister, on Rev. iv. 4." (Tract 34, ut supra.) Thus many probably have felt some piety to their LORD to be involved in a literal compliance with his injunctions in Matt. vi. 6 ; or have found good from *strictly* observing the rule laid down in the verse from Tobit iv. quoted in our Communion Service.

COMMUNICATIONS.

For the Churchman.

One of the most attractive beauties of our religion, and the one which imparts to it an interest which is in vain sought for in any system of philosophy, either ancient or modern, and by what name soever designated, is the exercise of those lovely graces known as the fruits of the Gospel, and which it is the aim and effort of every sincere and humble follower of the author of its precepts to exhibit in all situations and under every circumstance in which he may be placed. I know not indeed a more engaging object of contemplation—embracing as it does the duties of man in the most private or humble, as well as in the most public and elevated stations of life—in that very centre of earthly affection, the domestic circle, or in the varied duties of more extended social intercourse, than the habitual exercises of Christian duties. There is nothing more fraught with general interest, tending as it does to cement all in the bonds of harmony and love, and nothing that can more elevate the mind both of him who exercises them and of him who with no personal interest regards them, to the heaven of peace and happiness, than an unceasing employment in the cultivation of the whole of these heaven-taught graces. If the conscientious and unremitting discharge of a single duty will often become a cause of admiration even to the sceptical and the careless, or a source of gratification and instruction to the thoughtful—if the reflection of the celestial light by one Christian virtue, like the rays of the visible sun shining from some rare gem, attracts for a time the exclusive attention of the beholder—how much more does the assemblage of all these virtues fix his admiration, and like the clustered gems, present in their union a lustre and a charm in whatever aspect they may be viewed.

I have been led to these reflections by the thoughts that have crowded upon me, in the retrospection of the life of one who has been suddenly and mysteriously removed from among us, who exhibited continually a remarkable consistency of character, in the union of an almost unexampled loveliness of Christian deportment and a zeal for the interests of religion, tempered with a discretion and a discrimination rarely to be found where the most lively religious sensibilities have been developed. Methinks I see in many who now read the name of Mrs. ANGELICA LUCRETIA HOWELL, the spontaneous response, nature's own language when grief is too powerful for words of utterance.

Far be it from me to single out, as alone worthy of panegyric, one individual from among the devoted band, who, a few short months since, left our shores buoyant with the hope of a speedy passage across the ocean desert, and some with the too confident hope of as speedy a return to kindred and to friends—a hope scarcely conceived ere perhaps extinguished in the waters of the great deep. Other affectionate bonds have been severed—other domestic circles have been made desolate—other hearts mourn the sad bereavement, and each alone knows its own bitterness. To record a short tribute to the memory of one of our own communion, whose entire life was but one continued exhibition of the activity of Christian principles, whose mild virtues shone with a lustre equally bright as uniform, and the remembrance of whom produces a strange feeling of saddened pleasure, is the object of the writer.

This faint tribute comes not from one connected by the ties of relationship. If it be on this account the less perfect, it cannot be considered as the less just, and may be the more esteemed from being recorded by an impartial pen. The inherent beauties of the diamond are made more attractive from being developed by the humble and obscure artisan, who himself has no interest in the stone he prepares for others who have long possessed the treasure, and who alone know its true value.

Her habitual piety was, as would be expected from one who so beautifully adorned the doctrine of GOD her Saviour, of that devoted character which sincerely seeks, under the guidance of the authorized Church, quietly to obtain the favor of Him from whom the power to do good alone proceeds. A minute attention to the duties enjoined by the Church, marked her course through life, unalloyed by any undue reverence for observances which are but the means of grace, but which are still required of all who wish to adorn their holy possession in all things.

This continued exercise of the duties of religion early exhibited its effects in those attractive virtues which long distinguished her, and which made her blessed indeed in the esteem won from all who knew her. How lovely was her patience, and her meekness, and how blended with a calm and quiet good sense ! When her affections were interested, with what devotedness did she apply the soothing balm to the troubled spirit ! When affliction came, who so efficient in the active duties so necessary for relief, and who so ready to redouble their efficacy by a kind and affectionate solicitude for the sufferer ! On such a topic it is unnecessary to dwell, for who has not felt the charm when affection smooths a suffering pillow ? With what disinterested promptitude would she respond to the frequent demands made on her for her kind services, and how cheerfully would these services be rendered ! It has often seemed as if she were the recipient, and not the giver ; as if she were the one benefited, and that it could not be less grateful for her to impart, than for the sufferer to receive her kindness.

Perhaps there can be no better evidence of the continued exercise of the whole circle of Christian duty, of the watchful anticipation of opportunity to do those minute acts of kindness which constitute the delight of an affectionate heart, than in the esteem and ardent attachment of friends. And to whom else can I appeal for its truth in the instance now adduced, than to all who knew her ?

The young have indeed lost in her a devoted and an ardent friend. How interested was she in the pursuits of those whom the providence of GOD had placed within the sphere of her influence ! With what winning cheerfulness—one of the peculiar traits of her character which would, if alone, be as bright a jewel as ever graced the bosom of affection—has she imparted the instruction and the advice they needed ! I speak not now of the public duties in which she was so long engaged, but of those private opportunities of instilling, as much by her example as by her instructions, the precepts of wisdom and of prudence, and the exercises of kindness, of affection, of cheerfulness, and of godly sincerity, which so prominently appeared in her own lovely character ! To the affections unfolded and matured, she added a sound practical judgment, which would have capacitated her for any situation in life, and a frankness and honesty of speech which cannot fail always to commend itself to all as the outward expression of an "honest and good heart."

It is not in a trite and common-place way that I remark that much more might be said, and that I have already occupied too much of your columns. In truth, when in the retrospect of her life I contemplate the peculiarities of her character, much involuntarily crowds on my memory. But I have said enough. It is but to record as on a tablet a memento for one who deserves a far better eulogy than I have ability to express, but whose virtues are more enduringly treasured in the affectionate remembrance of friends, that I have ventured to indite this short tribute.

How delightful is it to reflect that the works of the faithful do follow them, that the blessed fruits of their good works and the special rewards belonging thereto will render them completely blessed through the Redeemer ! They are like the heaven-distilled dews which descend to fertilize the earth and to adorn it with gems of crystal beauty, only to reascend heavenward when their mission is fulfilled,—when summoned from earth by the sun of righteousness at the day of their coming.

If the feelings are excited and distressed as the imagination pictures the tempest, the abyss of waters which entomb the form of the loved one, let the thoughts ascend to Him who controls the winds and directs the storm—to Him who upheld a sinking Peter—to Him, who if in His providence sees not fit to arrest the commotion of the elements, can allay the tempest of the soul, and who can say to the perturbed spirit, "peace, be still ;" to Him who will receive the faithful disciple into mansions of rest, where there shall be enduring bliss,

And not a wave of trouble roll
Across the peaceful breast.

AMICUS.

For the Churchman.

THE CHURCH SACRIFICE.

It was Bishop Bull, who in common with the Catholic divines of the primitive Church, asserted the doctrine of the *Eucharistical sacrifice* against the Bishop of Meaux ;—that it was an oblation of bread and wine instituted by JESUS CHRIST, to represent and commemorate his sacrifice upon the cross ; and that its being representative and commemorative no more hindered it from being a proper sacrifice than the typical and figurative sacrifices of the old law hindered them from being proper sacrifices ; for as to be a type does not destroy the nature and notion of a legal sacrifice, so to be representative and commemorative does not destroy the nature of an evangelical sacrifice. Bishop Bull thought this doctrine plain from Scripture and from the unanimous and universal tradition of the primitive Church ; nay, that it was not only her language, but her avowed and general practice, to offer up the bread and wine to GOD the Father in the Eucharist, as an oblation appointed by our Saviour CHRIST, to commemorate the oblation of himself upon the cross, and as representative of that full, perfect, and sufficient sacrifice for the sins of the whole world. Bishop Bull, in his sermon concerning the *antiquity and usefulness, &c., of common prayer*, observes the wonderful consent of all the Christian Churches in the world, however distant from each other, in the prayer of oblation in the Christian sacrifice of the holy Eucharist. He assures us, all the ancient liturgies agree in the form of prayer, almost in the same words, but fully and exactly in the same sense, order and method. "Which," he says, "whoever attentively considereth, must be convinced that this order of prayer was delivered to the several Churches in the very first plantation and settlement of them. Nay, it is observable that this form of prayer is still retained in the very canon of the mass at this day used in the Church of Rome, though the form doth manifestly contradict and overthrow some of the principal articles of their new faith. For from this very form still extant in their canon, a man may effectually refute those two main doctrines of their Church, that of purgatory and that of transubstantiation." The antiquity of this prayer of oblation is a very good argument, among many others, that the doctrine of the Christian sacrifice was taught to the several Christian Churches in their first plantation, and consequently was in that scheme of Christian doctrines once delivered to the saints. Now, as this notion of the Eucharist was founded upon Scripture, and runs through all the great writers of the first three ages—as it is highly honorable to GOD and no less comfortable to all devout Christians—so it has this advantage, that it secures us a bulwark against those innovations of the Church of Rome which relate to this primitive doctrine. The popish sacrifice of the mass supposes the oblation of the same body of our LORD and Saviour JESUS CHRIST which suffered upon the cross, and consequently that it propitiates by its own virtue and merit ; whereas, according to the primitive doctrine, though the Eucharist be a proper sacrifice, yet it is only representative and commemorative of that sacrifice upon the cross ; and it renders GOD ALMIGHTY propitious to us, only as it represents and communicates the benefits of the great sacrifice ; and, consequently, as long as it is believed to be representative, it is impossible it should be the thing itself. If this doctrine had been more universally received among those who have reformed from the Church of Rome, there had not been such a stumbling-block laid in the way of those who have been inclined, among the Papists, to embrace the Catholic communion. The author of Festivals and Fasts of the Church of England, assures us from good authority, that a person of great quality in France was kept back from no other cause, from coming to the Church of England, than that he was told by some that *she had no sacrifice.* Now let the world know that *this is false.* We have a sacrifice. The Eucharist is a proper sacrifice, not the less so because commemorative. Our standard writers speak so ; and the Church recognizes her own doctrine.

NEL.

For the Churchman.

THE RULE OF FAITH.

I noticed in the Church Record a few weeks since, in a piece signed P. E. C., "Bishop H. U. Onderdonk's tract on the Rule of Faith ; a *tract for the times* quite inestimable, and which I hope will not be suffered to lie, as I understand it does, under a strange biding of dust."

Reading that paragraph, induced me to make inquiry respecting the inestimable tract, on which I learn that the Protestant Episcopal Tract Society adopted it several years ago—has kept it in print for distribution and sale to all applicants, and made it sufficiently active to prevent any strange hiding of dust on it in that department : if not sufficiently so to meet the wishes of P. E. C., the remedy is very simple : I am authorized to say, that any sum of money which P. E. C. or his friends are willing to contribute for the purpose, shall be invested in that *inestimable tract for the times*, and the tracts placed at his or their disposal, by which P. E. C. may assure himself that they shall not longer *lie under a strange hiding of dust.*

May the *faith* of P. E. C. realize the *hope*, that *his charity* will be extended to aid in the more enlarged distribution not only of the inestimable tract, but in the many valuable tracts of the Society, deserving as they are of far more generous aid than is received.

I am informed such has been the great demand recently for tracts, that the immediate reprint of more than 40 on the catalogue is required, presenting a fine opportunity for the exercise of liberality on the part of P. E. C. and

EPISCOPALIANS.

For the Churchman.

CATHOLIC TEACHING.

Much is said and written, in the present day, upon tradition, and the Catholic doctrine is violently assailed. Popery being the cry, by which many are driven from ancient verities, as opposed to Rome as Geneva, I wish to present the Catholic view upon this subject ; that of Rome ; and that of the mere Protestant. My design, in so doing, is to show that the loudest in vociferation against Rome, as on other points so here, are often the nearest to her principles.

First, the Catholic doctrine, acknowledged by the Churches of England and Ireland—the Church in Scotland and America—and I think by most of the eastern Churches. Holy Scripture as interpreted in the creeds, and by the universal consent of the first ages, is the test of truth. Or, to word it differently : nothing may be required to be believed, as necessary to salvation, which is not contained in Holy Writ,—but to learn the correct interpretation thereof, we are to use, for our guidance, that testimony which has been received and delivered, by the Church always, every where, from the earliest days.

Secondly, the Roman notion. The Church [of Rome] in no one age can err in those things which she proposes to us, to be believed or done, whether they are contained in Scripture or no. The same Spirit that inspired them, directing the Church to understand them, and to teach. Hence the Church—to wit, the living teacher—can tell us the true sense. Apostolic teaching also has come to us in an unbroken series of *oral* delivery.

Thirdly, the mere Protestant. The Holy Spirit now guides all seeking the truth into the right understanding of the Scripture ; and this is done by causing the letter of Scripture to convey a sense to the renewed man, which none other can attain.

The Catholic doctrine is opposed to both these theories. It admits the *intellectual* inspiration of no man, nor set of men, as a gift perpetuated in the Church—teaching that the Blessed Spirit acts now *morally* and *providentially* ; preparing the heart for the reception of truth, and placing the means of our attaining it, through the Word—Church and sacraments within our reach. But the mere Protestant and Papist exalt the living intepreter above the Word—the one thus exalts every pious Christian, the other an individual teacher—the pope,—or congregation of teachers—a council. Both claim this perpetual inspiration, though perhaps under a softer name ; thus they set aside the helps GOD has provided. Rome sets her infallibility above the Word ; and mere Protestantism emboldens every man to frame a Church, and devise a scheme of doctrine ; the more confidently, because he supposes his private judgment to be the result of direct spiritual illumination.

Again, in defence of their theories, both agree in arguing from what we might expect GOD to do for us. The Papist pleads : He intending that man should know the truth, has gifted his Church with a living judge, for in no other way can heresy infallibly be detected. The mere Protestant contends, the Scripture would be an useless gift if we needed any help, besides its words and phrases, to reach the truth. Yet the latter, when disputing with an infidel, is most happy to use reasons urged by Bishop Butler, showing that our anticipations of what GOD might do, are not to be taken into the account while learning what he has done, or while seeking for the truth of his revelation.

Both also oppose antiquity and universal consent. The Papist talks much of respect for antiquity, but receives it not in its integrity ; he can set aside the concurrent testimony of primitive times in obedience to a modern pope or council. Individual fathers he honors ; or rather, those detached passages, which, sundered from their context, and explanations, make for his system. The mere Protestant, more bold, speaks sneeringly of the (so called) contradictions, absurdities, and ignorance of holy men of old ; while individual fathers, if they can be made to speak his mind, no matter how, are lauded to the skies—as St. Austin and St. Jerome. Hence both agree in another point, that truth is reserved for modern times unknown to antiquity. The Romanist claims, that the present Church can add to creeds, universally received, not simply explanations, but doctrines ; he does contradict the unbroken current of antiquity on many points. The mere Protestant claims, that *new* light shines from the Scriptures, and individual men stand out in defence of novelty, against the universal testimony of "the Church, the pillar and ground of the truth."

It would be well if these and other points of agreement between Rome and the descendants of Geneva, were more thought upon.

Any desiring sound instruction upon this point will find it in "Manning's Rule of Faith"—to whom I am much indebted for whatever good this article may contain. P. T. B.

For the Churchman.

Mr. Editor,—There are, no doubt, some among your readers who noticed, in a late number of the Churchman, the communication of W. A., and at once understood its allusions. I am, for that reason, impelled, though in direct opposition to my feelings, to ask for a small space in your paper, merely for explanation.

W. A. and the friend of whom he speaks, came into my parish from the General Seminary, soon after its last commencement, and remained about two months. I had heard of their peculiar sentiments, and of their determination to exemplify them, and although I felt that I could have no *fellowship* with them, I nevertheless resolved to treat them with all due respect and attention. I did so. They preached for me,—the use of my library was tendered to them,—and they asked and received permission to occupy our Lecture Room, where they observed, without interruption, the daily service; and I presume, from some intimations which I received to that effect, "the canonical hours of prayer." Our intercourse, during the whole period of their stay, was entirely kindly. I am not conscious that W. A. received the least provocation to become the accuser of his brother. I was therefore surprised and pained when I saw his communication. On reflection, however, I saw enough in his character to account for it. He is a young foreigner, of an ardent temperament, zealously devoted to his principles, and with little knowledge of practical life. It is easy to conceive how likely it would be for such a man to take exceptions at the principles and practice of Mr. Blank, and to invoke, if he could, the proper authority in the Church, to put a stop to his proceedings.

His reference to J. A. C., with which he begins, is a specimen of his *capability*. Whatever may be the faults or deficiencies of that tried presbyter of the Church, he hardly deserves to be likened unto "that ancient puritan, Jeroboam, the son of Nebat."

If W. A. "knew what manner of spirit he is of," or were he like the man

"Who never did a slander forge
His neighbor's fame to wound,
Nor listen to a false report,
By malice whisper'd round,"

he would not have revived a rumor which has slept for years. Mr. Blank *was* tried by a council of four presbyters on the charge of laughing at a bishop's robes, and pronounced by them, *not guilty*.

Whatever Mr. Blank may think of the *expediency* of wearing robes on certain occasions, and in certain states of feeling in a community, he never *retailed* the vulgar saying which W. A. ascribes to him.

W. A. gives Mr. Blank credit for being a zealous temperance man. Mr. Blank did not claim that honor. He is a member of the Temperance Society, and when called upon has made addresses at its meetings. The *substance* of what he said to W. A., who objected to the Society "because it was not a *Church* or a religious institution, and had done more injury than good," was, that although it *was not* strictly religious in its character, yet he could join it and unite in its promotion, just as he would in a Society or Lyceum formed for the promotion of education or science. With the *religious* character of its members he had nothing to do. Some of them might be *even infidels* for aught he knew.

W. A. says that Mr. Blank is in principle opposed to both the surplice and the ante-communion service, and yet when he officiates where they are used, he wears the one and uses the other. Mr. Blank never said to any individual that he was on *principle* opposed to either, but simply on *expediency*. But W. A. would be likely to mistake the one for the other.

W. A. says that Mr. Blank pays no attention to any of the festivals of the Church, even the more important ones, and on one occasion he went on with the "Venite," &c., and omitted the anthems proper for the day. Mr. Blank *does* observe the more important festivals, as regularly as any clergyman of the Church; but when the organist cannot play the proper anthems, he either reads them or lets the choir go on with the "Venite," &c.

W. A. complains that Mr. Blank always used the Hymn Books of the American Sunday School Union in his school, until his friend supplied it with Prayer Books. The Sunday School of Mr. Blank's church belonged to that Union long before the Sunday School Union of the Church was in existence, and consequently it was accustomed to use the American Sunday School Union books, which are not sectarian.

The change that was made by W. A.'s friend, without the knowledge or approbation of the pastor, still continues, and the Prayer Books are now in use in the school.

W. A., on an occasion when he officiated for a clergyman of another diocese, in his absence, made a *change* in the accustomed mode of conducting the service. He not only said more of the service than had ever been said in that church, but he left the desk and went to the chancel table, and there turning his back to the people, read a part of it.

W. A. says, Mr. Blank has never been known to make a collection for our Missionary Society, but every year takes up one for the American Bible Society, and lately introduced one of its agents into the church. Mr. Blank *has* made *collections* for the Missionary Society, and once a year for the Missionary Society of his own diocese, and on one occasion, at least, for "the Protestant Episcopal Union." On two occasions in eight years, he admitted an agent of a Bible Society into his church, as did the other churches of the same county, for the purpose of raising the means to supply the county with Bibles. But perhaps W. A. is opposed to the general circulation of the Scriptures; his friend, at all events, did distinctly avow the sentiment, in a sermon preached in a neighboring church, that the Bible ought not to be promiscuously circulated, because it was too holy a book to be subjected to the abuse of those who could not appreciate it.

Mr. Blank is charged with not having read the anthem and epistle in the burial service at the funeral of a child. He is not in the habit of reading those parts of the service, any where but in the church for which they are appointed, and never except at the funerals of communicants of the Church, and he knows no clergyman of his own diocese who does so. W. A. and his friend, on the occasion mentioned by him, when the thermometer was 85°, read the whole at the grave, W. A. kneeling on the ground in parts of the service. Mr. Blank often rides miles in the country to attend funerals, and it would be inconvenient for him to wear his gown; he therefore deems it *inexpedient* to wear it on one occasion and not on another. But why should W. A. complain of Mr. Blank for his unclerical conduct in this respect? His friend, (and perhaps himself,) for he had one, appeared, in the pulpit of a village church, not in the gown, but in a long coarse coat, with straight collar, reaching down to the feet, and fastened around the waist by a broad belt, called by some, "a friar's coat."

W. A. closes his communication with a loud lamentation over the desecration of the church, because a magic lanthorn was exhibited in it. Perhaps the readers of the Churchman will not sympathize with W. A. when they learn that it was exclusively designed for the instruction of Sunday School children in Scripture history, and that their number was so great that no other convenient place could be found.

I am sorry, Mr. Editor, to have occupied more space than I designed, in explanation of the unprovoked misrepresentations and exaggerations of W. A.'s communication.

"Mr. Blank."

For the Churchman.

Mr. Editor,—Permit a subscriber a few lines in your paper, to ask, why it is that with two or three exceptions, the doors of all the Episcopal churches are closed on Sunday evenings;—obliging the large number who would otherwise attend, to scatter to the different churches of *other denominations* holding evening service?

I attended, last Sunday evening, the Rev. Mr. Matthew's Church, opposite Washington Square; it was, I assure you, with great difficulty I could obtain *a seat*, and I saw a number go away unable to obtain them. I learn also that the Fourth-street Church of the same denomination was *quite full*.

Does not this show clearly that there is a desire in this community to attend the evening service?—and, do you not believe, that a large proportion attending the two churches on the evenings I have mentioned, were *Episcopalians*, who, finding St. John's, St. Thomas', St. Luke's, St. Bartholomew's, Annunciation, and all the other Epicopal churches within a mile of Washington Square closed, preferred attending the services of another denomination, to none at all?

Permit me, therefore, to suggest the expediency of opening some one or two of the above Episcopal churches on Sunday evenings.

"An Episcopalian."

October 27, 1841.

For the Churchman.

Mr. Editor,—The "Recorder's" recent charge to the Bishops on the impropriety of differing from each other in any views which they may officially present to their respective Dioceses, was well noticed by your correspondent Ω, in a late number of your excellent and valuable paper. There was more in the charge, however, than appears to have been seen by that writer. It bore rather hard upon good old Bishop Griswold. That worthy prelate lately thought it his duty to denounce, in an address to his Convention, as "the fooleries of ignorance and superstition," and "the idolatrous conceits of Christians in those corrupt ages of the Church which some affect to call *primitive*," certain internal arrangements of churches which some of his Right Reverend Brethren are well known to have officially approved and recommended. Now I really think that he ought not to have had censure for this at the hands of the Recorder. If he is devoutly impressed with the idea that the construction of a church is a matter of such fundamental importance, and that there is so much abomination in the particular construction which has excited his holy horror, would he have been true to his solemn obligation to be "ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine, and to call upon and encourage others to the same," if he had not lifted up his voice against the abomination? Can he be blamed for such emphatic expressions of *pain, sorrow,* and *mortification?*

Again I say, Mr. Editor, that the Recorder ought not to have censured him. Let his godly counsels and admonitions do their work quietly. I am sure these *can do no harm*. Pulpit.

For the Churchman.

HOLY DAY OBSERVATIONS AND REFLECTIONS.

Monday, October 18.

St. Luke the Evangelist.

(Concluded.)

From the last of the books written by St. Luke—the Acts of the Apostles—we learn more of the events of his life than from any other source. From the frequent use of the first person plural pronoun from the tenth verse of sixteenth chapter to the end of the book, it appears that he was St. Paul's companion in, at least, most of the journeys, labors, and perils, recorded in that portion of sacred history. This furnishes evidence of the sincerity and disinterestedness of his devotion, and the fidelity of his ministry. His attachment to the unwearied Apostle, and to the cause in which he labored, appears from his remaining with him at a period of his travels when he was deserted by all others,[*] and justly entitles him to the endearing epithet, "the *beloved* physician." (Colossians 4: 14.) His faithfulness in the ministry gave him also a just claim to the commendation of which it has been the uniform opinion of the Church he was the subject—"the brother whose praise is in the Gospel throughout all the Churches." (2 Corinthians, 8: 18.)

Thus eminently useful became this great man, when he transferred the powers of his mind, and the active devotion of his time, from the care of the bodies to that of the souls of men; and when, especially, those powers were strengthened, and that activity directed, by immediate inspiration, fitting him to become a spiritual physician, enlightened with knowledge, and characterized by fidelity, which justly claim the confidence of all who need the healing influences of the religion of which he was so prominent a minister. And who do not? Who suffer not those spiritual maladies which require for their healing "the wholesome medicines" which "the physician of the soul"[†] is commissioned to administer?

Let us contemplate the human character as illustrated by human conduct. Let each one look into his heart, watch its movements, mark well the tendencies of its ruling passions and affections, and their influence on his life and character. Then let us dispassionately inquire how an intelligent and immortal being ought to rank in the scale of moral worth. Do we not see that our nature is miserably perverted from its primeval excellence, and become a prey to moral and spiritual diseases of the most loathsome and debilitating character?

Let us take the views which sound reason most approves of the Great Supreme, and His moral government; and especially ponder well the record He has given of Himself in His inspired word. Can we then doubt that but for His interposing compassion, those diseases must be unto death—death spiritual and eternal?

That compassion has been exercised. Means are provided for the mitigation and ultimate eradication of all our spiritual distempers, and our restoration to the spiritual health and vigor with which our nature was once blessed. The Saint of this day, qualified and commissioned by the great Divine Physician,[*] was faithful in dispensing these means. For this purpose he travelled much, and labored hard and long. But his services were not merely extended to those with whom he had personal intercourse. He has left behind him invaluable evidence of supernatural skill in directing to proper remedies for all the diseases of the soul. In his *Gospel*, he has detailed, with much particularity, those leading events of the incarnation, birth, life, ministry, death, resurrection, and ascension of our Lord, in which were exhibited proofs of His character and functions as Mediator between God and man, uniting both natures in Himself, and in them rendering the obedience, and offering the sacrifice, requisite to His mediatorial efficiency. *The Acts of the Apostles*, also written by this evangelist, contains the history of some of the great events by which, during the ministry of those inspired men, the agency of Divine Providence was manifested in maintaining, illustrating, vindicating, and promulging, the system of religion built upon the facts recorded in the Gospels; and furnishes various data whence may be collected its principles and precepts.

In yielding an enlightened assent to that system, and manifesting its practical influence on our hearts and lives, is to be found the remedy provided for all our spiritual maladies.

The first requisite for its successful application is an humble conviction that we need it. "They that be whole need not a physician, but they that are sick." (St. Matthew 9: 12.) And unless we are sensible that we are so, we will neither appreciate the value, nor seek the kind offices, of Him who alone can heal. There may be a general respect for the character and ministry of Christ, an allowance of the excellence of His religion, and a uniform outward application to its duties; but there cannot be that lively interest in these subjects, that all-controlling principle of faith, that supreme reliance on the merits and grace of redemption, and that earnest seeking of pardon and salvation through the blood of the everlasting covenant, which are essential to the genuineness of the Christian character, without a deep, humble, and contrite sense of our depravity and guilt, our utter destitution of all claim to the mercy of God, and the inevitableness of our everlasting perdition without that mercy.

But with these affections deep in our hearts, we shall have that thorough sense of our need of the Great Physician of the soul, which He is pleased to regard as the first step of preparation for the effectual working of the healing, renewing, and sanctifying influences of His grace. To feel that we need Him, and in faithful earnest to seek Him, is to be in the sure way of His effectual blessing. He will be found by us to be all-sufficient. Devout application to the means prescribed in His holy word will bring health, comfort, peace, and joy to our souls; will strengthen us that we may run and not be weary for the prize of an incorruptible crown, and walk and not faint in the way that leadeth unto life; and will nourish and preserve us unto a happy and glorious immortality.

Has my Christian reader found by blessed experience the value of this Great Physician? Has he felt the glorious change which true and living faith brings over the conscience-stricken soul, when it discloses the all-sufficient and unspeakable riches of Christ's redeeming mercy, and enlists a thorough and operative dependence thereupon? Has he found peace in believing, and seen, through the mediation of Jesus, His heavenly Father's smile of reconciliation beaming upon him? Let him give God the praise. With lively gratitude, and deep humility, let him regard himself as a living witness of HIS sparing mercy, and renewing and sanctifying grace. And let him ever remember that this kind and compassionate dealing with him has been with an entire recognition of his moral agency. He must employ this kindness and love of God aright. He must not neglect the gift that is in him, nor "quench the Spirit," (1 Thessalonians 5: 19,) which would work within him. Having been "once enlightened, and tasted of the heavenly gift, and" been "made partaker of the Holy Ghost," he must beware lest he "fall away." (Hebrews 6: 4, 6.) He must see that he "profit" by "the manifestation of the Spirit given to" him; (1 Corinthians 12: 7;) and "give diligence to make" his "calling and election sure." (2 St. Peter 1: 10.) Let him not, then, be high-minded, but fear—fear lest the goodness of God puff him up, and be thus turned to his greater guilt and condemnation—fear lest, after all his advantages, he should become a castaway.

Or are you, reader, insensible of your need of the wholesome medicines of the Gospel? Alas! know you not that your spiritual maladies, unless checked by them, will inevitably be unto death? If you are not a speculative unbeliever, look into the Scriptures, and see the testimony which they bear to man's natural state, and what they require before he can properly consider himself in a state of safety, and of acceptance with God. You will find that there is thereunto needed a thorough change of heart, commencing with a deep, humbling, and contrite conviction of the necessity of that change, and of the influence of divine grace to effect it. You must have been a very partial observer of your own heart and life, and know little of the Christian religion, if you feel not the truth of all this. O! if the word of God is worth regarding, if the salvation of your soul is worth a care, if everlasting perdition has aught in it to terrify, think of these things before it is forever too late.

The Saint of this day presents to the ministers of Christ a most edifying pattern of a physician of the soul. He set a noble example of labor in the Master's cause. The doctrines and precepts embraced in the inspired records he has left, are the healing spring to which they should have recourse when they would minister to the relief of souls suffering under the complicated maladies brought upon them by sin. In that department, personal and official, whence he derived the appellation of the brother whose praise is in the *Gospel*, he set to them all a most worthy example. Where but in the Gospel should the minister of Christ seek for praise? The Gospel is the rule whereby he is required to govern his life and ministry, and by which he is to be judged at the last great day. The spirit, principles, and precepts of the Gospel, and they alone, should have over him a perpetually controlling influence. All praise otherwise gained, and especially what is gained by pusillanimous fear of encountering the world's disapprobation of boldness, independence, and constancy, in maintaining that spirit, and those principles and precepts, however flattering it may be, and whatever of time serving enjoyment and peace it may minister to his course of life, it will be quite otherwise appreciated at the approach of the summons to his great account. Then and through eternity it will prove a wretched substitute for the *praise of God*.

Dies Sanctus.

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[*] Compare 2 Timothy 1: 15, and 4: 11.

[†] See Collect for the Day.

[*] See St. Matthew 9: 12.

THE CHURCHMAN.

SATURDAY, NOVEMBER 6, 1841.

Bishops to Africa and Texas.—We have the pleasure of presenting to our readers a full and accurate report of the speech of the Rev. Dr. Burroughs on the question of confirming the nomination of Bishops for Africa and Texas. The speech of James S. Smith, Esq., of Philadelphia, is necessary to give completeness to the argument, and this also we hope to be able to furnish.

Mr. President,

In rising to solicit the indulgent attention of this House, I am influenced by no other motive, than to state the reasons, which will determine my vote, relative to the project of sending bishops to Western Africa and Texas. After the great learning, talents and eloquence, which have been exhibited by so many speakers, who have ranged extensively and effectively over all the various topics connected with this debate, it will be presumptuous in me to suppose, that my humble powers can throw any new light upon this question. I confess my utter inability to alter in an individual the convictions which he may have formed. The subject, however, is too momentous to allow me to pass it over in silence. It is an entirely new measure. It is one, for which we are wholly unprepared by any legislative provision. It is one, into whose probable results we have not yet penetrated; and I fear, that we have not sufficiently enlightened forecast to discern them. They are intimately connected with the security of our laws, and the highest interests of the Church. I am sorry, therefore, to see such a heated disposition for hasty action. I am particularly sorry, at this critical hour, to miss from their seats two members of the Maryland delegation, whose duties have called them home; who, by their talents and eloquence, are admirably qualified to add to the instruction and light that have already been thrown over the topics in debate. Both of those distinguished gentlemen were decidedly opposed to the project, which is submitted to us; and one of them expressed to me a determination to sustain such views on this floor to the utmost of his ability. Nothing has yet been said to lead me to favor the scheme of electing missionary bishops for Western Africa and Texas. I look upon it as unconstitutional and inexpedient, as unnecessary, visionary, and extravagant. Lest it should prevail, I feel it my duty most solemnly to lift up my voice against it.

Before proceeding to state the reasons for my vote, I must endeavor to repel the attempt which has been made to influence this House, by adducing the unanimity of the House of Bishops, relative to the proposed measure, as authority, sufficiently strong, to demand our immediate concurrence with them. Some would dissuade us from all discussion, deprive us of all reflection, and would charge us with want of becoming courtesy for not implicitly submitting to the grave decisions of that venerable body. Profoundly and sincerely as we reverence them, and highly as we regard their counsels, still we consider this House to be an independent branch of the legislation of the Church. It has rights, duties, and responsibilities of its own. It is bound to discuss subjects on their own merits, and not in reference to the decisions of the other House. To be controlled by such decisions would defeat the very object of this branch of our legislation. We are to judge for ourselves, unbiassed by the dictates of other masters, and even by the unanimous voice of our venerable and right reverend fathers. The greatest councils of old have erred. There are learning, talents and piety in this House, which may serve as salutary safeguards and checks, as blessed guidance, light and strength in the decisions of the Convention. The unanimity of the House of Bishops may very plausibly be argued by those who are advocates of the measure before us, and who would impetuously beguile us into a hasty concurrence with that House. But we can hardly believe that such persons would ever urge the unanimity of that House, on abstract principles, as an universal law for our implicit submission, and as one that should deprive us of the rights of deliberate discussion and free debate. *We* are responsible for the acts of this House.

But, sir, while the unanimity of the House of Bishops is urged on us to compel, as it were, our concurrence with them by the weight of their authority, may we not be allowed to ask, what have been the circumstances and nature of that unanimity? Has it been the spontaneous burst of prompt and harmonious action? Has it been the instantaneous result of clear and strong facts and reasons? Or has it been obtained with great difficulty, and after severe conflicts of opinion? Are all of that House agreed in heart and sentiment on this matter? Nothing is disclosed to us of the circumstances of that unanimity; and until such a disclosure be made, we ought not to be improperly swayed by the declared harmony of their decision. But, let the facts be what they may, we are solemnly bound to consider the subject before us on its own merits; and such a consideration brings before my mind obstacles, connected with the measure, that must, for the present at least, prevent my concurrence in it.

There are, sir, in my humble judgment, both constitutional and canonical objections to its immediate adoption. Some of the canonical objections have already been stated by that very learned jurist, the delegate from Pennsylvania, in a manner so clear, forcible, and eloquent, as must have carried conviction to every one who heard them. He has demonstrably proved, according to our existing canons, that a bishop under foreign jurisdiction cannot be held accountable to our ecclesiastical authority; and that no provision has been made for the jurisdiction of a missionary bishop over a district out of the United States. I will not, however, detain the House, by discussing any objection which has already been considered. I shall consider only what has been untouched; and I find enough to confirm my fears, that any appointment of bishops at this Convention for foreign countries, will unquestionably transcend the limits prescribed to us by the authority of the Church.

Let us first direct your attention, sir, to the language of the Constitution. According to the fifth article, "a Protestant Episcopal Church in any part of the United States or any territory thereof not now represented, may at any time hereafter be admitted, on acceding to the Constitution." Now what is to be the nature of a diocese in a foreign country under the supervision of one of our bishops? Is it, or is it not, a part of our Church, and within our jurisdiction? If it be not a part of our Church, in what consists its obligation to any constitutional or canonical laws? If it be a part and parcel of the Church, and shall have actually acceded to the Constitution, and be subject to the legislative action of our Convention, why should it not be admitted into union with the Convention? But, as the fifth article now stands, such a diocese would be excluded from all access to union with this Convention, inasmuch as the article provides only for churches *within* the United States or its territories. There seems to be then no provision in our Constitution for a foreign diocese, no plan of jurisdiction for it, and no permission or mode whatever for admitting it to union with our Convention. The very formation of such a diocese seems to be at variance with our Constitution.

Let us, in the next place, look at the eighth article. "A Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the Church, Articles of Religion, and a form and manner of making, ordaining and consecrating Bishops, Priests, and Deacons, when established by this, or a future General Convention, *shall be used in the Protestant Episcopal Church in those Dioceses which shall have adopted the Constitution.*" This article, as it now stands, enforces the use of the Liturgy, the Rites and Ceremonies of the Church, and the wholesome doctrines of the thirty-nine articles, *only in the dioceses that shall have adopted our Constitution.* If therefore a diocese in a foreign country, and under a bishop appointed by the Convention, shall not have adopted the Constitution, that diocese is of course not bound to the use of the Liturgy, Rites and Ceremonies, nor to any observance of the doctrines of the thirty-nine articles. If therefore we consecrate a bishop for a foreign diocese or district, what security have we by our present Constitution, that the liturgy shall be performed in it, or that our doctrines shall be inculcated? It may have a new, or a modified liturgy, and heretical tenets. Can we therefore be justified in sending bishops to foreign lands, until some clause be inserted in the fifth article, touching the jurisdiction of the dioceses under such bishops, and the connection of such dioceses with our Convention? And can we be justified in sending bishops to foreign lands, until some addition be made in the eighth article, touching the obligation of those foreign dioceses to preach the doctrines and use the liturgy of the Church? It would, in my humble opinion, be decidedly wrong to organize any Church out of the United States without a constitutional provision for the use of the Book of Common Prayer.

There are also many canonical difficulties to the project that has been submitted to us. Some of them have been already clearly stated, so as to supersede the necessity of my intended allusion to them. I shall notice only such as have not been mentioned. Let me refer you to the sixteenth canon of 1832. "It is hereby declared, that the canons of this Church, which respect candidates for holy orders, shall affect as well those *coming from places in the United States in which the Constitution of the Church has not been acceded to, as those residing in states or territories in which it has been adopted.*" According to the present language of this canon, it does not embrace within its view any candidates for holy orders, *out* of the United States or the territories of the states. Such candidates, though under one of our own bishops in a foreign diocese, would not therefore be subject to the canons of our Church. By our previous legislation on this canon, it has undergone changes, as circumstances demanded. It at first had reference only to candidates in the *states*. To states was afterwards added the word "districts." At another Convention, the word "districts" was changed to the word "territories." Before, then, we can canonically appoint bishops for foreign dioceses, we must add to the word "territories" this clause: "and also such *other territories or dioceses in foreign lands* as shall have adopted the Constitution of this Church." As the case now stands, all candidates residing beyond the jurisdiction of the United States, are virtually excluded from all canonical provisions. In fact, as far as we have examined the canons, we find no authority for giving a foreign missionary bishop any jurisdiction over our missionaries or clergymen out of the United States.

In addition, sir, to the constitutional and canonical difficulties, under which we labor, in relation to the election of foreign missionary bishops, I am also opposed to the measure from its mischievous operation on the fifth section of the second canon of 1838. Bishops elected and consecrated, under that canon, are entitled to a seat in the House of Bishops, and are eligible to the office of diocesan bishop in any organized diocese within the United States. Here two disturbing forces and dangerous principles will be introduced into the Church, if we proceed to the election of foreign bishops. Their right to a seat in the House of Bishops will make that a popular body; and their eligibility to our dioceses may tempt them to quit their own dioceses to seek something more luxurious at home. Such results have never been contemplated. I say that their claim to seats in the House of Bishops will make that House a popular body. If the Church be every where sustained in its integrity, according to the visionary project of many, that is, if, wherever we send two or three presbyters, we must also send a bishop with them, what a host of bishops shall we soon have, all of them taking their seats in the Convention, actuated by great conflicting interests, forming a vast and not a deliberative assembly, exercising, perhaps, an undue influence, composed, from the very necessity of the case, of heterogeneous materials, and constantly exposed to most dangerous feuds. If we send the Church to any missionary station with only its two presbyters, we must, to be consistent, send it to every other missionary station. What is to restrain the exercise of this obligation and power? Why then shall we not exercise our wisdom to prevent the evil which threatens us?

I have also suggested, sir, another evil in the fifth section of the canon to which I have alluded. It is, that each of the foreign missionary bishops "shall be eligible to the office of diocesan bishop in any organized diocese within the United States." Amidst the infirmities of human nature, and the ambition of the human mind, it needs not a prophet's inspiration to foresee to what evil measures, artifices and intrigues, such a canonical provision may tend. Should the Episcopate of any of our large dioceses, like that of New York, or of Western New York, become vacant, how swiftly would the tidings fly to our foreign dioceses! How soon might some bishop of Western Africa, or of some other remote station, dissatisfied with his privations, climate, and condition, on the plea of sickness, that he really suffered, resign the jurisdiction of his diocese, to become the intriguing competitor for one more opulent and comfortable in his own country! His eligibility to a diocese in our states gives him rights which our diocesan bishops do not possess; for if *they* resign the jurisdiction of their dioceses, they cannot have seats in the House of Bishops; and no provision has yet been made for their eligibility to vacant dioceses. Such a bishop of Western Africa may succeed in his plans, through the instrumentality of active and manœuvreing friends. He may thus injure the Church, and degrade his office by obtruding himself on a diocese for which he may be incompetent, and where he may not really be wanted. We hope better things of every one invested with the Episcopate; but we ought not to spread dangerous snares in the way. We ought not to afford such incentives for a foreign missionary bishop to retire from his field of duty; we ought not to give him advantages over our diocesans in this country; we should be careful how we multiply the difficulties of contested elections of bishops. It cannot now be denied that, if the measure before the House should prevail, it would render the fifth section of the canon "of missionary bishops," a probable source of very serious evil to the Church.

After having attentively listened, sir, to all that has been said, I have heard no satisfactory reasons to convince me of the immediate necessity of the measure proposed. On the contrary, it seems entirely inexpedient and unnecessary. Let us look at the case of Western Africa. It has only four missionaries. They are under the supervision of all our bishops; and therefore the Church there may be said to be carried out in its integrity. We hear of no candidates for holy orders there, and it will doubtless be long before such a circumstance will occur. If there *were* such candidates, and more missionaries were wanted, they might be ordained in this country. We hear of no churches there to be consecrated; and, if it were the case, the delay of their consecration would not be material. If there be catechumens among them, desirous of confirmation, it may not be unwise or unsafe to wait a few years longer, until they become more thoroughly indoctrinated and established in the faith. Once in three years is as often as our bishops are canonically *compelled* to make an Episcopal visitation. We can therefore see no necessity for any haste in sending a bishop to Western Africa.

The same reasoning also applies to the case of Texas. There are even stronger objections to sending a bishop immediately to that country. It has only two missionaries. Its distance is not very remote from our own territories. There will be no difficulty, and much less expense, as has been well said, in sending occasionally one of our nearest bishops to that station. The bishop of Louisiana may, perhaps, conveniently visit it. An attempt has been made strongly to arrest our sympathies in behalf of that country, on the plea that a good part of the population are Anglo-Saxons, and that, if we look down the course of time, we shall eventually see them a great nation, to whom we shall be strongly bound by the ties of a noble blood. As good Anglo-Saxons, we trust that they will soon learn to take care of themselves. We have sent them missionaries, who have carried all the comforts and light that our Church and the Gospel can impart; and when, looking down the course of time, we shall see them great, we trust that the same current will seasonably provide them with bishops. Besides, sir, the project of electing a bishop for Texas is embarrassed by certain other difficulties, which have been disclosed by documents from that country, which have been read to us, and are now lying on the table. The Church at Galveston recommends *their* missionary to the Episcopate in the warmest terms. The Church at Matagordas gives unqualified praise to *their* missionary, and explicitly state that, unless "*he* shall be elected Bishop of Texas, it is decidedly inexpedient that any bishop shall be elected." Both the missionaries of that country are brought before us, as candidates for the Episcopal office; and one has expressed his willingness to accept it. These conflicting claims of rival competitors place us in a painful dilemma. Shall we not now be likely to involve Texas in ecclesiastical strife, if, disdaining the appeal from that country, we shall prefer a different candidate, and shall concur in the nomination that has come down to us from the House of Bishops? Indeed, the plea of sending out foreign missionary bishops to Western Africa and Texas, on the ground that we must send out the Church in its integrity, is without weight. The Church in those countries is in its integrity, while under the supervision of our bishops in this country, as much as if it had bishops in those stations. The distance of the Episcopate, on which a Church depends, does not destroy the integrity of that Church.

Moreover, sir, I am opposed to the measure before the House, on the ground of the inadequacy of our resources. We learn from the report of the Foreign Committee of the Board of Missions, that the crisis of debt, long anticipated, has actually occurred, that the receipts for the past four years have not increased; and we also learn that there is now due from the foreign department more than eight thousand dollars. We are also required, beside fulfilling the pledges already made, to create *a new annual expense of at least* 3000 *dollars*, to support two foreign bishops, who at present will have under them only six missionaries. Can we be justified in such a measure, merely on the terms of the power of faith? Ought we not, as has been sensibly said, show our faith by our works, and fill our treasury by beneficence, before we make such pledges for the Church? Is it wise or just, with an immense debt, to venture upon measures of extravagance? Limited, as our resources are, ought we not to expend them upon fields that more imperiously demand them, than on those of Africa and Texas? Look at our suffering, sinking Churches at home. Look over the broad and desolate fields of the south and the west. Look at the treasures lavished on Syra, Athens, and Greece; where there has been expended the sum of $84,000 out of $197,000, the whole amount that has been received and disbursed by the Treasurer of the Foreign Committee. How little has comparatively been done for the other foreign missionary stations! Look at these things, and see how necessary it is to make a judicious use of funds, gathered from the widow's mite, the orphan's offering, and the Christian's hard-earned oblation. I see no reason, with our inadequate resources, to give thousands for bishops to Western Africa and Texas. Sure am I, that our moneys can be better appropriated.

We have just had an eloquent appeal, sir, to the Romish Church, to reproach our cool calculation and missionary apathy. We have been told that she lavishes her thousands and tens of thousands everywhere, without bounds; that her archbishops and bishops are multiplied without number; that they crowd the desolate corners of the earth; and that they are found in profusion even on the coast of Africa. But how different is the whole organization of the Papal Church from that of our own! how different is her object! and how different is the whole of her machinery! Her priests control the purses as well as the consciences of the people. They hold the laity in absolute subjection. They compass the world to make proselytes by the artifices of jesuitism. They compass sea and land, by a systematized confederacy, to build up a vast Babel of idolatry. Their whole Church is amenable to the Roman See. Priestly power and papal infallibility hold undisputed dominion over every Romanist. Bigotry and fanaticism infest priest and people; and all submit, with blind zeal, to spiritual domination. I am surprised, sir, to hear such an example adduced for our own Church; a Church so dignified in its character, so deliberate and conservative in its policy, so sound in doctrine and pure in principle, so holy in its aim, so conscientiously strict and careful in all its missionary operations, so full of mildness, majesty, and truth, so wise in its councils, and holy in its actions. It is such a Church, that, to evangelize the world, it can never approve cunning, sanction fraud, or consecrate error; it is a Church that never wishes to win its way, except by truth, honesty, wisdom, and piety. The wild sway of spiritual corruption and despotism is not a law for us. We are to be governed only by Christian principles, Christian prudence, and Christian liberality. We esteem this as the only true course for advancing the interests of the Church. The See of Rome is no model for us; and I am astonished at the allusion to it. We have a higher Master: we have a purer system: we have holier aims and pursuits.

I regret, sir, the intemperate zeal, with which many would drive us into the measure that has been proposed to us. They are not disposed to allow us time for deliberation. We are warned to rush instantly to the election of two bishops, in defiance of that solemn scriptural injunction, which says, "lay hands suddenly on no man." I say that we are urged to do it suddenly. Though, three years since, the Missionary Board recommended missionary bishops to Western Africa and Texas, and though the subject has been recently brought up in that Board, yet it was only three days since it was introduced into this House. I presume that many, like myself, were extremely surprised, when a message from the House of Bishops announced to us, that they had not only decided on the expediency of sending bishops to Western Africa and Texas, but that they had actually sent us two nominations, to carry out their measure. I do maintain that the whole affair has been suddenly and hastily brought before us. The vast importance of the measure, and the qualifications of the persons named, demand our most mature and solemn deliberation. They should be fully discussed and weighed. No measure of greater moment was ever brought before the Convention. We are solemnly bound to pause before we approve it: we are to beware, lest we lay hands suddenly on the persons named.

Some of the friends of the project before us, sir, having failed to convince us of its necessity by sound reasoning and sober facts, have had recourse to another expedient. They have endeavored to impress us with the belief that the project is most conspicuously the dictate of heaven. They admonish us, that the recommendation of the Board of Missions and the unanimity of the House of Bishops in its favor, must be considered as "the leadings of Providence;" that to contend against it is to contend against the obvious design of Deity. We are too well aware how much evil in the world has been sanctioned by such a course of reasoning. We are not to place implicit reliance on human interpretations of the divine will. Each of us must be influenced by his own reason and judgment. Suppose that six years since, an important branch of the General Convention, feeling themselves impelled to acknowledge what they considered "the leadings of Providence," had not only declared the importance of sending a bishop to China, but by the very act, had followed out their supposed divine monition: what now would have been the condition of that Missionary Bishop? Would he be blessed with a church, a presbyter, a parishioner, or even a catechumen? Would his voice be heard, or would he even have a foothold in the celestial empire? Would there not be evidence enough to convince him that "the leadings of Providence" had been misinterpreted? Now, if we turn to the journals of the General Convention which was held six years since, we shall find that on the part of some, there was the same zeal to send a bishop to China, as now exists in the bosoms of many to send bishops to Africa and Texas; and both parties seem to appeal to the same reasons for action, "the leadings of divine Providence." Allow me, sir, to read the following extract from the journal of the Convention of 1835. "The House agreed to the following declaration, relative to the appointment of a Missionary Bishop to China, and ordered the same to be enter-ed on the minutes. The House of Bishops, having had under their consideration the nomination of a bishop for China, under the provision of the canon 'of Missionary Bishops,' hereby declare their conviction of the importance of such a measure, and *their desire to follow the earliest leadings of Divine Providence,* which may open before them the way for its accomplishment. At the late period of the session, at which the canon alluded to was perfected, they were unwilling to enter upon a measure, involving consequences so momentous; but they earnestly hope that, before another session of the General Convention, measures will have been taken for the complete organization of the mission to that interesting country, by placing at its head a successor of the Apostles." Happy has it been for the Church and its resources, that such a measure was not accomplished. The declaration about it seems to have been recorded, as a beacon light and warning voice to us, that we should not hastily, presumptuously, and rashly interpret "the leadings of Divine Providence."

But we ought to say, sir, in the language of the extract, which I have read to you, touching the mighty matter before us, "that at this late period of our session, we are unwilling to enter upon a question, involving momentous consequences." We are on the very verge of the dissolution of this Convention. We have been here nearly a fortnight, constantly tasked with duties. A large portion of our delegates are gone to their homes. Many of them would faithfully have remained here, could they have apprehended that a topic of such deep concern to all the vital interests of the Church would have been brought into this House. It is entirely new, as well as momentous. It strikes at constitutional and canonical law, and our whole ecclesiastical organization. To understand and manage such a measure demands the most profound, sober, and deliberate investigation. It is threatening a deeper embarrassment to our exhausted treasury. It has been defended by no satisfactory argument. It seems obviously inexpedient and unnecessary. We ought to beware, at this critical hour, at the close of a fatiguing session, lest we be betrayed into any hasty and improper legislation. We ought to beware lest we trample upon constitutional law, and sacrifice the dignity, peace and prosperity of the Church. I have now, sir, discharged the duty, which I owed to myself, to give a frank statement of the reasons for my vote. I have nothing else to add, but to enter my solemn protest against the expediency of sending Missionary Bishops to Western Africa and Texas.

PUBLIC SCHOOLS.—It is with more sorrow than surprise that we have contemplated the spectacle which our city has recently exhibited, of a conspicuous minister of religion throwing himself into the arena of worldly politics, and endeavoring, by an inflammatory harangue, to induce his people to vote or not to vote the ticket of this or that political caucus. Such a procedure, however characteristic of a Papal emissary, is unworthy of a Catholic bishop.

If the ministers of religion think the laws or institutions of the state are hostile to the principles of their faith and to the best interests of their people, it is certainly their right and duty to point out the evils of which they complain, and to seek for redress. Let them do so, however, in a manner consistent with the dignity and holiness of their office; by the force of reason and persuasion, by calm appeals to the understanding and consciences of their fellow citizens, in the quiet energy of faith, and in the temper of patient endurance. But to make a clamorous appeal to political *rights,* to carry alleged grievances to the polls, and to seek to gain ends by the cabals and intrigues of worldly politics, is unworthy of the minister of CHRIST, and degrading to his office. Such a course, we may add, savors as little of "the cunning of the serpent," as of "the innocence of the dove," being sure to excite opposition in its angriest form, and to drown the voice of truth in the din of party commotion.

One danger to be anticipated from such a course, in regard to the Public School system, (for it is that to which we allude,) is to make a false issue before the public. For when Romanists are exhorted by their bishops to come as Romanists to the polls, and to refuse their votes to those who will not oppose the present system of Public Instruction, the natural consequence is, that Protestants in turn are appealed to as Protestants, to rally around the Public School system as the palladium of their civil and religious liberty. Thus a false issue is made, (made too by those who are most interested to avoid it,) and one which serves only to enlist religious and sectarian animosities on a subject which ought to be discussed and settled on the broadest principles of political prudence and equity.

But while we censure the Romanists, and especially their bishop, for resting their cause mainly on political rights, and carrying it to the polls, and thus turning public attention from their cause to themselves, and gratuitously arraying against themselves American and Protestant feeling; while we blame them, we say, for pursuing this course instead of the more patient one of discussing the subject on general principles, and seeking to secure for their cause the attention and approbation of men of all parties, we yet cannot consent to further the delusion that the question relating to the Public School system of the state involves an issue between Romanists and Protestants. Nay, we feel bound to do what in us lies to dissipate such an illusion.

There are two facts in relation to the system of Public Instruction in this state which cannot be denied, which ought not to be disguised, and which, as it seems, it is fearful to contemplate. The first is, that the state, as such, has taken upon itself the education of the people; and the second is, that she has adopted a *theory* of education which *excludes religion,* and which is thus virtually ATHEISTIC.

At present the *practical* operation of the system, be it thankfully acknowledged, is to some extent religious, and is so far anomalous and contradictory to its *theory.* But since the state itself is the agent, and contrives and directs the whole organization, is it not manifest that the *tendency* must be to bring the *practical* operation of the system, sooner or later, into an entire conformity with the *theory* of the agent?

That this danger is not imaginary, take the following, among many similar facts. The state of Massachusetts, in the year 1826, provided by statute that "no school book should be used in any of the public schools, calculated to favor any particular religious sect or tenet." What has been the consequence? In the year 1838, we find it stated in an official document, "that among the vast libraries of books expository of the doctrines of Revealed Religion, *none have been found free* from that advocacy of particular tenets or sects." Thus no books could be found, within the scope of the statute, to teach even the elements of morality and natural theology; at least, adds the Secretary to the Board, "of the multiplicity of books used in our schools, only three have this object in view; and these three are used only in six of the two thousand, nine hundred and eighteen schools from which returns have been received."*

Thus "This entire exclusion of religious teaching" (the Secretary's words) by law, has tended (as the Secretary complains) to banish from the schools "the great doctrines of morality and natural theology."

Let any Christian, of whatever denomination, let any sober Theist or political economist, contemplate the attitude of the state, a rich and powerful agent, assuming to itself the office of Teacher, appointing its superintendent and subordinate officers of instruction, establishing libraries in every village, dispensing its patronage, and bringing authors, editors and booksellers under its influence, and yet deliberately and *on principle excluding religion from its theory* of education; let him contemplate, we say, the probable working of such a system for fifty or a hundred years to come, and he will perhaps be the less disposed to blame us for expressing the belief that the state is unconsciously laying the foundation for infidelity in the minds of the people, and that it behooves her either to lay aside her office of teacher, or to mend her theory of instruction.

And these, we apprehend, are the alternatives presented; either, that the state should retrace its steps, lay down its assumed office of teacher, and be content to encourage and promote education by an equable distribution of its bounties to such societies, colleges, of charitable institutions as are engaged in the work; or, that the state should go forward, and devise and establish a system of Public Instruction in which religion shall be incorporated and invested with its due prominence.

The latter course is advocated in the Princeton Review, which would have the public schools distinctively and decidedly religious and Protestant. But the sufficient objection to it is, that in the actual state of things in this country, it is visionary and impracticable. Of necessity, therefore, we are thrown on the former plan, under some modification or other.

As matters now stand, the theory and practice of the state are at variance. Directly and theoretically she discards religion from her schools, indirectly and practically she inculcates it. Hence the anomaly of a sickly, illegitimate religious establishment.

Our chief design, however, in taking the pen, was to express the hope that a question of such vital and universal concern, should be disconnected, as far as possible, from party politics, and examined on its own merits.

The melancholy fate of the Steamer PRESIDENT, and the fact that no allusion has hitherto been made to it in our columns, impart the more interest to the merited tribute on our first page. The subject of it, Mrs. Howell, formerly Mrs. Barraclough, was the daughter of the late Mrs. Catherine Ritter, whose family was among the founders of St. Luke's Church, in this city. She was a teacher in the Sunday School of that church under its former rector, the Rev. Dr. Upfold, and subsequently, and for many years, the superintendent of the female department of the school. As second directress of the Female Missionary and Education Association of the same church, (which contributed an average four hundred dollars per annum to the Parent Society of the diocese,) as well also as in other benevolent offices, her labors are remembered with admiration and gratitude.

The Manifesto of the Spanish government (which will be found on our last page) in reply to the Allocution of the Bishop of Rome, is a curious document, and throws light on the ecclesiastical movements in Spain.

At the administration of the Communion which accompanied the three recent solemn occasions, in this city, of the opening of the Convention of this Diocese, the Opening of the General Convention, and the Consecration of the Bishop of Delaware, "the devotions of the people" at the offertory were received by Deacons. Deacons also distributed the remaining "consecrated bread and wine after the Communion," agreeably to the following notice, which was read on each occasion:

"It is particularly requested that the congregation will remain quietly seated after the blessing which follows the Communion, for the purpose of securing proper solemnity to the following mode of complying with the rubric, which provides that '*if any of the consecrated bread and wine remain after the communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the blessing, reverently eat and drink the same.*'

"Clergymen appointed for the purpose will, immediately after the secret prayer which follows the blessing, advance to the chancel, receive the remaining consecrated elements, and proceed with them through the several aisles, handing them at the door of each pew. The communicant nearest to the door, having partaken of the bread or wine thus offered, will pass it to the other communicants in the same pew, and then restore the remainder to the clergyman who handed it.

"The return of the holy vessels to the Lord's Table will indicate the proper time for the congregation to disperse."

Bishop Onderdonk's Course of Lectures to Candidates for Orders and Young Men expecting to become Candidates, will be resumed in Christ Church, to-morrow evening, November 7th, and be continued on the evenings of the first Sunday in each month during the season.

Service to begin at 7 o'clock.

The Rev. James Jay Okill, having resigned the charge of Trinity Church, Troy, Ohio, and accepted a unanimous call to St. Paul's Church, Norwalk, in the same state, requests that all papers and letters will be directed to him accordingly.

The Rev. W. H. Moore, having resigned the charge of St. Luke's Church, East Greenwich, R. I., desires that all letters or papers should be directed to him at the Episcopal Missionary office.

To the Editor of the Churchman.

Peculiar circumstances have awakened, to a considerable extent, in this community, a spirit of inquiry among intelligent and well-informed individuals, as to the *nature* of the Christian Church; her *claims,* as opposed to those of the various sects; and the *evils* which arise from separation from her fold. With a view of affording information, and of disseminating correct sentiments, on these important subjects, the subscriber has solicited and obtained the aid of some of his brethren to deliver a Course of Sermons, as follows, in St. John's Church, on Sunday Evenings, to commence at half past 6 o'clock.

1. *November* 21, *24th Sunday after Trinity,* Duty of humility in search after divine truth, specially as it ought to be exhibited in submission of private judgment to Catholic truth.
By Rev. Dr. Taylor, of Grace Church, N.Y.

2. *November* 21, *1st Sunday in Advent,* The Holy Catholic Church, its perpetuity and visibility. The good providence of GOD in preserving it from essential error in doctrine.
By Rev. Dr. Seabury, of Ch. of the Annunciation, N.Y.

3. *December* 5, *2d Sunday in Advent,* The ministry and sacraments, the appointed channels of conveying divine grace to the members of the Church.
By Rev. Mr. Huntington, of St. Paul's College, L. I.

4. *December* 12, *3d Sunday in Advent,* Unreasonableness of dissent, especially as illustrated by the case of the Puritans and Methodists.
By Professor Henry, of New York University.

5. *December* 19. *4th Sunday in Advent,* The distinction between Catholic and Protestant, an examination of the charge made against Catholics of symbolizing with the Romanists.
By Rev. E. M. Johnson, of St. John's Church.

6. *December* 26, *1st Sun. after Christmas,* The importance of the inquiry, Where, at the present day, is the one Church of Christ?
By Rev. Edw. Y. Higbee, of Trinity Ch., N. York.

7. *January* 2, *2d Sunday after Christmas,* The obligation to holiness and purity, and the best evidence of their existence in the members of the Church.
By Rev. Mr. Patterson, of St. John's Church.

The above sermons will be regularly preached, without reference to the state of the weather, in St. John's Church.

EVAN M. JOHNSON, Rector
of St. John's Church, Brooklyn.
Oct. 28th, Festival of St. Simon
and St. Jude, 1841.

It will be observed from the above, that an alteration has been made in the dates of the appointments. The sermons have been put one week forward.

MISSIONARY MEETING.

The Domestic Committee of the Board of Missions will hold a public meeting in St. John's Chapel, on Sunday evening, the 7th inst., at 7 o'clock, when a statement will be given of the condition of their finances, and several addresses be made; after which, there will be a collection in aid of the funds of the Committee.

Their Treasury is now overdrawn several hundred dollars; between one and two thousand dollars are still due for the quarter ending on the first of October last; and the salaries of two Missionary Bishops, and between eighty and ninety missionaries, are to be provided for on the first of January. The whole sum required to meet the present indebtedness of the Committee is $2000, and the further sum of $6500 to meet the obligations of the first of January.

A general attendance of Episcopalians at the meeting is respectfully solicited. J. D. C.

The Rev. John P. Fenner.—An obituary notice of this respected brother in the ministry, appeared in our last paper. He departed this life on Sunday, October 10th, and his funeral was attended on Thursday following, at St. Paul's Church, in this city. The services were performed by the Rev. Messrs. Searle and McBurney. An appropriate sermon was preached by the Rev. Mr. McBurney, from 1 Cor. xv. 58.—*Christian Witness.*

MARRIED,

At Wilmington, Delaware, on Tuesday evening, the 26th inst., by the Right Rev. Bishop Lee, D. D., the Rev. JOHN W. MCCULLOH, to CATHARINE R., daughter of James Canby, Esq.

DIED,

November 3d, at La Grange, Dutchess county, Mrs. Ruth Hart, relict of the Rev. Seth Hart, of Hempstead, L. I., aged 71 years.

On Friday, October 15th, in Charles co., Md., Miss Ann Catharine Hoffman, formerly of Philadelphia, and the only sister of the Rev. John W. Hoffman, rector of William and Mary parish. The anguish which this afflictive bereavement has caused the hearts of her surviving brothers, has been alleviated by the firm yet humble trust, that the dear departed has been translated to that rest which remaineth for the people of GOD. Her whole career was a continual exemplification of the power and beauty of holiness. In the active duties of life, and in the various social relations, she exhibited a fidelity, humility, and tenderness, which procured her the regard and esteem of those who knew her. In her religious course, she was unobtrusive and deeply conscientious. As a sister, she was all that the word imports, affectionate and devoted. Her course is now finished, her race is run, and she rests from her labors. Henceforth there is laid up for her a crown of life, which the LORD, the righteous judge, shall give her at the last day.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev. Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Vanck.
Carder, Rev James D, 691 Broadway
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W. 328 Ninth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, 170 Bleecker,
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C. 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Patterson, Rev. Stephen.

Williamsburgh,

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Westchester County. Twenty-First Sunday after Trinity, October 31, instituted the Rev. John M. Ward into the Rectorship of St. Thomas' Church, Mamaroneck. Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS

FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Advent, December 19, Christ Church, *New York.*

Second Sunday after Christmas, January 2, French Church du St. Esprit.

Second Sunday after Epiphany, January 16, St. Stephen's Church.

Sexagesima Sunday, January 30, Grace Church.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Third Sunday in Lent, February 27, St. George's Church, *New York.*

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn.*

CALENDAR.

NOVEMBER.

7. Twenty Second Sunday after Trinity.
14. Twenty Third Sunday after Trinity.
21. Twenty Fourth Sunday after Trinity.
[The Collect, Epistle and Gospel for the 25th to be used.]
28. Advent Sunday.
30. St. Andrew the Apostle.

NOTICES.

MISSIONARY MEETING.

The Domestic Committee of the Board of Missions will hold a public meeting in St. John's Chapel, on Sunday evening, the 7th inst., at Seven o'clock, when statements and addresses will be made; after which, a collection will also be made in aid of Domestic Missions.

☞ See the Communication under the above head, in a preceding column. J. D. C.

November 6, 1841.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will meet in St. John's Chapel, in the city of New York, on the 30th of November next, at 6 o'clock, P. M., pursuant to the following resolution adopted at a meeting of the Board, held on the 14th inst.

"Resolved, That this Board will hold a special meeting on Tuesday, the 30th day of November next, at 6 o'clock, P. M., at this place, for the purpose of acting upon the Nomination made at this meeting of the Rev. Benjamin I. Haight, a Presbyter of the Diocese of New York, to the Professorship of Pastoral Theology and Pulpit Eloquence." EDWARD Y. HIGBEE, Secretary.

New York, Nov. 6, 1841.

ACKNOWLEDGMENTS.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Institution:

A collection in St Paul's chapel, upon the occasion of the Consecration of the Rt Rev Alfred Lee, D D, $106 48. St Paul's ch, Whitehall, $2. Total, $108 48.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.

October 18, 1841.

JUBILEE COLLEGE.

The subscriber has further to acknowledge, and in behalf of Bishop Chase he does so, most thankfully, the following donations in aid of Jubilee College:

Received from Christ ch, Middletown, in addition to the amount acknowledged last week, $1 23. Collection at New Haven, $42 26. By Bishop Chase, from C Nichols, for interest, $15. R S Elliot, of South Carolina, $5. D O Booth, $25. Thomas C Faxon, $5. Mrs Col Fish, $25. Total amount, $118 49. JAMES F. DE PEYSTER,

November 4, 1841. 49 South street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 27th inst., has received the following contribution, viz.

From Mrs Virginia Taylor, Port Royal, Va, by the Rev Mr Friend, $10. Total amount, $10.

J. D. WOLFE, Treasurer.

☞ The Treasury is now overdrawn several hundred dollars; between one and two thousand dollars are still due for the quarter ending the first of October last; and the salaries of two missionary bishops, and between eighty and ninety missionaries, are to be provided for on the first of January. The whole sum required to meet the present indebtedness of the Committee is $2000, and the further sum of $6500 to meet the obligations of the first of January.

November 4, 1841.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

28th of October. From Peter R Brinkerhoff, Pelham, annual, $10. Mrs Lewis Morris, Pelham, annual, $2. Mrs Fowler, Pelham, annual, $1. Mrs David Morgan, Eastchester, donation, $0 25. Mr Caleb Morgan do, donation, $0 50. Mr John Townsend, do, annual, $1. Mrs Lawrence Underhill do, do, $0 50. Peter Morgan, do, do, $0 50. Mrs J Morgan, do, do, $0 50. Miss Letitia Morgan, do, do, $0 25. Received by the hands of Mr John Bolton, jr, $16 50. W C Pierpont, two years subscription, $4. John M Kupfer, annual, $2. Total amount, $22 50.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, November 4, 1841.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges receipts as follows:

By C C Hoffman from Percy R Pyne $3, R T Bailey 1, S D Alexander 1, T C Ruggles 1, L L Robinson 1, G B Gale 1, J B Westhook 1, Cash 6 50. By J Snowden from Dr Middleton Goldsmith 1, Rev A Smedes from Christ church Association 2, E M Crawford from Robt Bache 2, J S Aspinwall from sundry members of church of Ascension 50, J Snowden 1, M C Hoffman 1, P E F McDonald 25, J R Van Rensselaer 5, M S Hoffman 1, Miss M Hoffman 1, A T Canfield 1, C S Hoffman 1, Gilbert Fleming 2, G N Titus 5, F H Trowbridge 2, Joseph Waite 1, A Journeay jr, 1, Dr W H Hobart 2, W H Prichard 2, C C Hoffman 10, A T Canfield 5, A Hamilton jr, 1, John Constable 2, E W Dunham 1, M B Mountfort 2, Jas Constable 2, Dr John D Ogden 1, Miss M Turner 2, A A Smith 1, Geo T Fox, jr, 10, J H Swift 5, John Wheeler 2, W A Duncan 5, J L Moore 1, C Katselides 1, Thomas P Cummings 1, E M Crawford 3, J P Ritter 1, John Brooks 5, W A Hadden 5, H S Hoffman 1, C S Benedict 3, Rev J C Richmond 1, J N Taylor 1, F S Winston 2, B E Staats 3, Charles Aldis 1, J Ruthven 1, W C Dayton 1. From the S S teachers of All Saints' ch, to constitute Rev A D Traver a patron 50. From members of Missionary church of the Holy Evangelists, to constitute the Rev Jesse Pound a life member 30. Collection made at St Thomas' ch, on Sunday evening, October 31st, 136 80. Association at St Stephen's ch, 6. Total amount, $424 30.

CHARLES TOMES, Treasurer.

New York, November 1, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Floyd Smith, Esq, from Rev Amos B Beach, from Zion ch, Butternuts, Otsego county, N Y, $3 55. Received from sundry persons for Trinity ch, Galveston, $412. From family mite box, $2 36. Through Ed Wilcox, Esq, Phil, receiving agent, from Emmanuel ch S S, per Rev Mr Maxwell, for support of John Gorden Maxwell, and Christian Wittberger, at Cape Palmas, 2d payment, $41 12. From a member of St Andrew's church, Phil, to educate Gregory T Bedell, at Cape Palmas, $60. Through Rev R C Moore, rector, from St John's ch, Elizabethtown, N J, for support of a pupil in Africa, $20. Total amount, $559 03.

J. SMYTH ROGERS, Treasurer.

New York, Nov. 4, 1841.

CHURCH DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during three weeks ending November 4, from the following individuals, viz.

J C Green, East Greenwich, R I, with remit; Rev W H A Bissell, West Troy, with remit; Rev H Gregory, Syracuse, with remit; D T B Baldwin, Newtown, Conn, with remit; R S H George, Phil; Rev J V Van Ingen, Greene; Geo A Benedict, Cleaveland, O; P M at Lynchburg, Va; Rev W B Otis, Plymouth, N C; Rev S Penny, jr, Cumberland, R I, with remit; W C Lord, Wilmington, N C; Rev John A Childs, Waddington, with remit; Rev P T Babbitt, Hudson; A Martin, P M at Botetourt, Va, with remit; Rev R Whitwell, Phillipsburgh, S C, with remit.

Packages have been forwarded from the Depository during three weeks ending Nov. 4, as follows:

To C Foote, Bridgeport, Conn, per steamer Nimrod; Rev Richard Bury, Cleaveland, O, per Buffalo Line, sent to H Joy, agent, 18 South street; A P Cleveland, Mobile, Ala, per ship Mary Phillips; Rev Benjamin Eaton, Galveston, Texas, care of Jonas Butler, Esq, on board steamer New York; Rev R Cox, Troy, per towboat E Learned; R S H George, Phil, per Union Line; Rev H S Atwater, Hunt's Hollow, care of S Hunt, 1 package, sent to Corlies, Staunton & Co; Rev J J Scott, Alabama, 1 package, sent to D Appleton & Co; Mrs Eliza R Deas, Charleston, 1 box, per brig Ashley; Rev E B Foote, Homer, care of J B Hibbard, sent to Ira Smith & Co; Capt Hebard, of ship Quebec, 1 paper parcel; Rev Geo S Davis, Franklin Mills, Portage county, O, 1 box, by Troy and Erie Line; Rev Dr Upfold, care of Ray & Brothers, Phil, 1 package, by Union Line; Van Brunt & Son, Geneva, sent to J W Taggarts, 8 South street; Miss C B Watlington, care of C Whitmore, West End, St Croix, per ship Cornelia; Rt Rev J H Otey, D D, sent to C Tomes & Sons, Maiden Lane; J C Derby & Co, Auburn, sent to Robinson, Pratt & Co, Wall street; Rev J A Childs, care Mr Lighternes, Waddington, sent to Halsted, Harnes & Co, Nassau street.

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.*

Just received and for sale at this office.

November 6. tf

PROF. OGILBY ON LAY BAPTISM.

THIS day published in one neat volume, An Outline of the Argument against the Validity of Lay Baptism. By Rev. John T. Ogilby, A. M., Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church.

D. APPLETON & CO.

November 6. Publishers, 200 Broadway,

DUPIN'S ECCLESIASTICAL HISTORY.

JUST received, a fine copy of the last Edition of A New History of Ecclesiastical Writers, containing an account of the Authors of the several Books of the Old and New Testaments; of the lives and writings of the Primitive Fathers; an Abridgment and Catalogue of their Works; their various Editions, and Censures determining the Genuine and Spurious; together with a judgment upon their Style and Doctrine.

Also, a Compendious History of their Councils, with Chronological Tables of the whole, written in French. By Lewis Du Pin, Regius Professor of Divinity, at Paris. Translated, with numerous Notes, &c. 8 vols. folio. Full bound in calf; very clean.

Bishop Watson observes, "Dupin was a laborious, and for a Catholic, a liberal writer. The work is full of erudition." For sale by the Importers,

D. APPLETON & CO.,
200 Broadway,

D. A. & Co. have just received several cases of rare and curious old Books, amongst which will be found some good old theology. Nov. 6.

A YOUNG LADY

WISHES to obtain a situation as Governess in a family, or as Teacher in a School, where instruction in the English branches may be required. Inquire at this office.

October 23. 3t

GOVERNESS WANTED, to take charge of a small school in a private family. One qualified to teach the higher branches of an English education, with French, Drawing, and Music, would hear of a desirable situation by applying to E. G., near Leonardtown, St. Mary's county, Md. References given and required. Sept. 18—7t9

Important to the Protestant Episcopal Church.

A NEW COLLECTION OF CHURCH MUSIC.

ISAAC N. WHITING,
BOOKSELLER AND PUBLISHER, COLUMBUS, OHIO,
HAS JUST PUBLISHED

THE CHURCH CHOIR:

A COLLECTION of Sacred Music: comprising a great variety of PSALM AND HYMN TUNES, ANTHEMS AND CHANTS, arranged for the *Organ or Piano-Forte,* and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By JOSEPH MUENCHER, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I. Contains the Rudiments of Vocal Music, Psalm and Hymn Tunes, &c. &c.

Part II. Contains Anthems, Sentences, Chants, &c. &c.

In the preparation of this collection of *Sacred Music,* it has been the aim of the editor to furnish Churches with as great a variety of Tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed, will be found sufficiently copious for all the ordinary purposes of public and social worship. The *Anthems* and *Set Pieces* have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church. Instead of a figured base, the music has all been carefully arranged for the Organ or Piano-Forte, from the conviction that many performers on those instruments have not had the opportunity to perfect themselves sufficiently in the science of music, to play the harmony with facility, even of plain Psalmody, from figures.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually to be met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of sacred music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. It is compiled by Professor Muencher, of the Gambier Seminary, Ohio, whose musical talents and taste are not entirely unknown among us. We consider it a recommendation of the book, that it is mostly made up of tunes that are no strangers in our Churches, tunes appropriate to our services, and selected with some view to particular Psalms and Hymns of our Books. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music."—*Editors of the Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music, says: "One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muencher, is one of the best, so far as I have examined, for the use of the Episcopal Church; and any Choir which has a selection to make, would do well to take this collection."

"We are glad to see that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinianized.* In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured base."—*Chronicle of the Church, New Haven, Con.*

A distinguished Professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the P. E. Church, which has ever fallen under my observation. I am particularly gratified to find in the First Part so many of the favorite airs retaining their original composition, with the additional harmony so eminently characteristic of the work.

"The *Chants* and *Anthems* of Part Second are unrivalled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

No pains or expense has been spared to get the work up in a style, in every respect, equal to any collection of music which has been published in this country; and the price, for the size of the volume and execution of workmanship, is believed to be as low, if not lower, than any work of the kind.

The work may be had in the *city of New York,* of James A. Sparks, office of the Churchman, 111 Nassau-street, up stairs; at the bookstores of Swords, Stanford & Co.—F. I. Huntington & Co.—Collins, Keese & Co.—and Gould, Newman & Saxton; I. Tiffany, *Utica,* N. Y.; in *Philadelphia,* at Hooker & Agnew's bookstore,—of Thomas Cowperthwaite & Co.—and of R. S. H. George, 26 South Fifth street; in *Baltimore,* of D. Brunner, No. 1 North Charles-st.; in *New Haven,* of S. Babcock; in *Hartford,* of Spaldin & Storrs, and of Belknap & Hamersley; in *Boston,* of James B. Dow; and in *Natchez,* Mi., of Rev. Dr. Weller. Nov. 6—tf

INSTRUCTION IN VOCAL AND INSTUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York;* Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston.*

New York, Oct 30, 1841.

PSALMODIA EVANGELICA.

A FEW copies of the above valuable and scarce collection of Church Music, for sale at this office.

Oct 30.

WANTED, in this city, by a young gentleman, a graduate of Yale College, a situation as Private Tutor, or Instructor in some institution, to which he can devote two or three hours per day.

The most satisfactory testimonials as to character and scholarship may be obtained, (if required,) from the faculty of Yale College, and other highly respectable sources. ☞ Please address L. M. N. at this office. Oct. 30.—tf

PAULDING INSTITUTE,

YONKERS, WESTCHESTER COUNTY, NEW YORK.

A CLASSICAL and Commercial Boarding School for Boys. Number limited to 25 pupils.

The above Institution will commence the winter term on the 1st November. William Murrell, President.

Circulars may be obtained at Mr. A. T. Goodrich's bookstore, No. 2 Barclay st., and the office of the Churchman, No. 111 Nassau st. N. Y.

The French Teacher in this establishment has special charge of the pupils after school hours.

October 30. 3t

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16. tf

SACRED MUSIC.

A GENTLEMAN who has had a long experience in teaching and conducting Sacred Music, is at liberty to make an engagement either in the city or country. Application may be made to Mr J A Sparks, office of the "Churchman," 111 Nassau st.

References entirely satisfactory will be given.

New York, Oct 9, 1841—4t

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

NEW HAVEN, CONNECTICUT.

THE Winter term of this School, will commence on the 1st of October.

New Haven, Sept. 25, 1841, 6t.

RAHWAY FEMALE SEMINARY.—The subscribers respectfully inform their friends and the public, that having obtained from Mrs. Lincoln Phelps a transfer of her interest in the above establishment, the same will be opened under their immediate direction for the reception of pupils on the first Wednesday in November next, with competent Professors and teachers, in all the branches usually taught in the best institutions in the United States.

TERMS.—Boarding, &c., with tuition in the common English branches, together with Civil History, the Physical Sciences, Mathematics, English Grammar, Mental and Moral Science, Belle-lettres, &c., $100 per term of half a year, payable quarterly in advance.

Extra expenses of Music, Drawing, Painting, modern and ancient Languages, and Dancing, at the usual prices charged by Professors.

For particulars, see circulars, which may be had at the bookstores of Messrs. D. Appleton & Co., No. 200 Broadway, and Mr. Robert Carter, Canal st., N. York.

The subscribers respectfully solicit the patronage of their friends and the public.

RACHEL HUNTER.
Oct. 16. 8t JULIA DE VEUVE.

ORGAN MANUFACTORY,

ANTHONY STREET, NEW YORK.

I HAVE great pleasure in laying the following before the Public:

"York, Pa., Sept. 20, 1841.

To George Jardine, Organ builder, New York.

Dear Sir,—The undersigned take pleasure in informing you that the new large Organ, which you have just erected in the German Reformed Church in this place, has given entire satisfaction.

In their opinion, the high reputation which you have hitherto borne as a skilful and experienced Organ builder, is fully sustained by it.

It is pronounced by those who are regarded as judges of instrumental music, a superior instrument.

Very respectfully,
Jno. Cares, Pastor,
Daniel Weaver, President,
Jacob Spangler, Secretary,
Killian Small, Organist,
Michael Bentz, Organist,
Jno. C. Barnity, Organist, Harrisburgh."

I cheerfully concur with the above recommendation, having tried the instrument, previous to its removal from this city. S. P. Taylor, Organist.

I am permitted also to refer to the Rev. Dr. Hawks, St. Thomas Hall, Flushing, and the Rev. C. B. Dana, Christ Church, Alexandria, D. C., for whose beautiful churches I have, within these few months, erected large Organs; and to a great number of clergymen and gentlemen, from whom I have most flattering testimonials for Organs supplied.

I continue to manufacture all descriptions of Organs, from the largest size to the smallest; and for country churches, where organists are difficult to be procured, I particularly recommend those of the Self-Playing kind, which, by the simplest mechanical means, perform psalmody and chants, in the first style of execution.

I beg to state, that possessing every means, convenient premises, employing none but first rate experienced workmen, added to my own practical knowledge, I am enabled to supply instruments of superior quality, and upon very favorable terms.

Oct 6—tf GEORGE JARDINE.

GRAND ACTION PIANO FORTES.

THE subscriber would respectfully announce to the public, that he continues to deal in the celebrated Grand Action Piano Fortes, (made under the immediate inspection,) of the best seasoned materials, and warranted to stand any climate. Having received for his instruments Four Medals (*First Premiums*) at the American and Mechanics' Institutes in this city, for the best *Tone* and *Touch,* he feels confident in warranting them in every respect. The above instruments are made with all the latest improvements and style of finish—varying in price from $200 to $500—and will be sold at the lowest New York Prices.

All Piano Fortes sold at this establishment are warranted for one year.

N. B. Orders received for Piano Forte Tuning.

WILLIAM PEASE,
Music Saloon, No. 90 Fourth street,
Sept. 4—tf 2d door from Amos st.

IMPORTANT TO TEACHERS.

ARITHMETIC;

ON THE PRINCIPLE OF HASSLER AND LACROIX;

BY THE REV. W. F. WALKER, A. M.,
Late Principal of the Troy Episcopal Institute.

New York: Published by ALEXANDER V. BLAKE, 54 Gold street, corner of Fulton. 1841.

This work is encumbered with nothing that more properly pertains to other departments of mathematical science; therefore embraces less than most treatises on the same subject.

It recognizes but two principles as applicable to numbers: that of increase, in Addition and Multiplication; that of diminution, in Subtraction and Division.

These are applied, as a preparatory exercise, first, to Simple Numbers; then to Simple Fractions, or parts of Simple Numbers; then to Denominate Numbers, or representatives of Specific Quantity; and then, by analysis, an application of them is made, IN ONE MODE, UNDER ONE RULE, sufficient for all practical questions properly connected with the subject of Arithmetic.

Thus has this subject been greatly reduced, and, it is believed, rendered more inviting and intelligible.

To the attention of teachers, and all who have charge of the instruction of youth, this work is specially recommended.

Sept. 23, 1841.—tf.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.

Oct 22—tf

THE RHODE ISLAND COTTAGE.

FOR sale at A. V. Blake's, 54 Gold st.; also, at 28 Ann st.; 152 and 200 Broadway; and 111 Nassau st., office of the Churchman. Price 18 cts.

Also, Poems by Cynthia Taggart. Oct 23.

F. CHAPMAN,

Sexton of St. Clement's Church, and General Furnishing Undertaker,

RESPECTFULLY informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.

June 5, 1841 yr

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY.

THIS Institution will commence its Winter Term on the 1st of November.

October 16. 4t

MODERN THEOLOGICAL BOOKS.

TO CLERGYMEN, STUDENTS, &c. &c.

BARTLETT & WELFORD,

Booksellers and Importers, No. 229 Broadway,

Under the American Hotel,

HAVE a large assortment of the most important and valuable Episcopal Theological Books, at the lowest prices—including, among others, the following—

Bishop Beveridge's Works, 9 vols
Bingham's Origines and other Works, 9 vols
Dr Burton's Works. 5 vols
Burrows' Sermons, &c. 2 vls
Bishop Bull's Works, 8 vols
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October 2—tf

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* See Princeton Review for July, 1841.

POETRY.

For the Churchman.

"THE FATHERS."

A SONNET.

Written on a blank leaf of Chevallier's "Apostolic Fathers."

Their venerable truth from age to age,
Safe and uninjured hath been handed down;
And in the records of their living page,
I read the title to their fair renown;
Let scoffers doubt, and unbelievers frown,
Their testimony is a sure decree;
It ever hath been, and shall ever be,
A holy pledge, well worthy of a crown.
O let their memory be very dear;
Their writings sacred as their reverend name;
Let men take heed with what intent they hear,
And how they trifle with long hallow'd fame;
Make light of truth, or spurn what they have told,
Those heroes of the faith, those holy men of old.

S. H. C.

Chelsea, October 27, 1841.

From the London Church Intelligencer.

SPAIN.—Advices from Madrid of the 6th state that the Regent had published a most energetic manifesto against the Pope's allocution, which he regards as a declaration of war against Spain.

Manifesto of the Spanish Government in reply to the Allocution of the Pope.—"The Christian world will have received with as much surprise as regret the allocution of his holiness. It is a violent invective, in which the Spanish Government and the Spanish people are accused of being the persecutors of the Church. The civil war in Spain has been terminated, but the common father of the faithful has just hurled on its ashes a fresh brand, that the Christian people may again spill oceans of blood, and the civil war be converted into a war of religion. Happily we are not as heretofore, when a menace from the Vatican was sufficient to make thrones tremble and nations uneasy. The Spanish nation will know how to distinguish between what they owe to their faith and what is due to their independence; they will distinguish between the true interests of the Church of Christ and the unjust pretensions of the court of Rome. The Spanish Government will not descend to a religious controversy; such a step would not be worthy of a great and noble people; it will go frankly and resolutely to its purpose. In setting forth with candor the facts which have taken place in this affair since the death of Ferdinand, it will show to Spain and Europe on which side is moderation and ingenuousness, and on which unreasonableness and obstinacy. No one will then be astonished at the vigorous part taken by the Government for the defence of those interests which are confided to its vigilance and zeal.

"Scarcely had the decease of Ferdinand taken place than his Holiness, apprised of the event, burst out into exclamations of grief, and offered to address fervent prayers to the Most High, that it might avert all disasters from the Catholic kingdom of Spain, *orphan of his father.* A noble and pious desire, if it were not surrounded with doubts, which the Sovereign Pontiff appeared to entertain on the legitimacy of the right of our beloved Queen to the succession of her father. To this motive of suspicion was added the refusal of his Holiness to recognise her until he was in accordance with the other powers. By this and other conduct of a like nature, his Holiness began himself to bring about the very disaster which he had doubted and prepared himself beforehand with excuses for whatever might transpire.

"In order to dissipate these doubts, communication was given to the pragmatic sanction of 1830, comprising the will of King Ferdinand, and a representation made of the unanimity of all classes of the state in taking the oath of fidelity to the Queen Isabella, the recognised and obeyed Queen of the Spaniards. But in the eyes of his Holiness the pragmatic sanction was but an important document, deserving of attention when a definite decision was to be given on the question. The weakness of the Carlist party in Spain was then represented to him, and the small number of troops pointed out who followed Don Carlos, and that he had not a province, and not even a capital to protect him. His Holiness was credulous on this point, and was inclined to believe the accounts published in some journals which he had seen.

"The injustice was pointed out to his Holiness of refusing to the young orphan, Isabella, what he had done for Don Miguel in Portugal, although he was notoriously a perjured usurper. His Holiness replied that the recognition of Don Miguel had not taken place until after he had had two years of quiet possession, and under the express reservation that in recognising an existing sovereignty, the Holy See would not in any way prejudge as to the rights of the pretender. The Spanish Government always returned a becoming answer to any complaints which were made as to the bad treatment of the priests. When such a great number of priests, both secular and regular, not only allowed themselves to be led away by popular movements, but commanded the rebels, and directed the pillage, and carrying murder and destruction among the pacific inhabitants of the places they attacked; when houses, devoted to religion, were changed into hotbeds for conspiracy, and churches transformed into magazines for warlike stores, it was not easy to conceal such outrageous conduct from the eyes of the public, nor to prevent the expression of indignation in the public journals. The ministers of a God of peace transformed into ministers of discord and desolation, could not but bring down upon them general execration, and it was useless to demand that those who presented themselves to the eyes of the people covered with crimes and blood, should obtain that respect which was only due to holiness of character and conduct."

The prelates hesitated to interfere to check those excesses, being in doubt as to the wishes and intentions of the Holy Father, so that the fault of what occurred must be justly attributed to the unworthy conduct of the ecclesiastics, and the silence of their superior pastors. These considerations, so just and of such serious consequence, which can never be qualified but as irreligious and revolutionary, never had any influence on the mind of his Holiness. He produced his complaint, showing great concern at the prompt and continued executions to which the ecclesiastics were condemned, as when taken with arms in their hands they merited no other consideration than any other rebels. Time was thus lost in useless negotiations, without a step being made in advance in this question. Different churches of the kingdom being without bishops, the Government lost not a moment in providing for their wants, and presented to his Holiness wise and virtuous ecclesiastics, which it considered worthy of filling the vacant situations. The custom in those cases is not to defer the confirmation of either the nominations or the expedition of the bulls, in order that the flock of Christ should not remain for too long a time deprived of their spiritual pastor; instead of proceeding thus, the holy see obstinately refused to fulfil this imperious duty, sometimes by the aid of theological subtleties, at others from interested views disguised under the cloak of a benevolent concession. The first difficulty arose as to the formula of presentation, without prejudicing the question of the dynasty, which had been left to be decided by the fate of arms in the Peninsula. In vain did the Government, faithful to the system of condescension which it had adopted, propose different formula, in which, by the omission of the name of the priest, the difficulties were removed and the temporal interests of the Holy Father secured. The court of Rome rejected all these proposals, first on one pretence and then on another. At length it proposed a means which appeared to it the best adapted to the circumstances of the case. It consented to omit in the bulls all presentation, saying that the Holy Father granted this as a voluntary act of apostolic faith, finally declaring that his Holiness would make a separate official declaration on the subject. The trap was skilfully laid, but not sufficiently so for the Government to fall into it. In virtue of the most respectable titles established by canonical law, titles recognised in the most solemn manner by the sovereign pontiffs at all periods, her Majesty found herself incontestibly invested with the Church patronage of her kingdom, and it would be impolitic and dishonorable for the Government of Isabella to give its consent to the positive and public violation of this right. Why, therefore, propose to guarantee it by a separate declaration, which would have the air of being a concession?

It was to avoid difficulties that the Spanish Government has gone to the very limit of forbearance consistent with its duty; it can go no further without showing itself wanting in dignity, respect for the rights of the nation, and the prerogative of the Crown. It had come to the resolution to receive no more bulls of confirmation for any bishop, unless there was an express mention made therein recognising the right of patronage of the Crown. The consequence of a continued interruption of friendly relations of a Catholic kingdom with the sovereign pontiff might be disastrous; but the responsibility would rest on those who had heaped difficulty on difficulty, and refused even to come to an equitable adjustment of the subject in dispute. We have claimed at a proper time the exercise of our legitimate rights, and have carried our deference for religion and the tranquillity of the state to its utmost extent in observance of the laws of the monarchy and the venerable discipline of the Church. There remained nothing to be done on the part of the Government of her Majesty, and a frank answer to this effect was given to the court of Rome. The nuncio received his passports, and all negotiation was at an end.

As it was the sovereign pontiff who refused, as a prince, to recognise her Majesty as the legitimate heiress of the throne of her ancestors, and also refused, in his spiritual father of the faithful, to supply the wants of the Church in Spain, and, not content with this prolonged resistance, raised his voice in the consistory to attack the supreme authority of the state, annul its acts, and assert his superiority over one who does not even acknowledge him as an equal, it is himself who has set up a wall of separation between the two courts, and closed the door to all friendly relations and every species of compromise. The violent allocution of the holy father can only be regarded as a declaration of war against Queen Isabella II., against the safety of the state, and against the constitution. It is truly a manifesto in favor of the conquered and expelled pretender; it is a scandalous excitement to schism, discord, disorder and revolt. The Government of her Majesty cannot, without a breach of loyalty and honor, be silent under this enormous attempt. It cannot refrain from employing for its repression all the just means placed in its hands by reason, propriety, the discipline of the Church, and the power of a great and noble nation so shamefully insulted.

Madrid correspondence of the 8th says that, since the publication of Espartero's answer to the allocution of the Pope, no clergyman dare to show himself in the streets, from the dread of being insulted. The populace fully respond to the ideas of the Regency, and appear willing to carry the separation from the Church of Rome even further than the Government. That is to say, impiety and irreligion are taking the place of extreme bigotry, and the people, throwing off one extreme, are rushing rapidly into the other. The revolution has but commenced in Spain, as until now there was no public profession of immorality. A ridiculous rumor prevailed that some English houses had applied to the Court of Rome for letters of marque, and that Spain seriously contemplated to resort to hostilities against the Pope!

CONSECRATION AND OPENING OF LEEDS PARISH CHURCH.

We owe this beautiful edifice to the ardent zeal of the Vicar, Dr. Hook, and the liberality and devotion of the Churchmen of Leeds and the immediate neighborhood. The means placed at the disposal of Mr. Chantrell, the able architect, precluded him from doing all he wished; but looking at those means, and the many restrictions under which he unavoidably labored by being compelled to adhere to the site of the old edifice, it must be admitted that he has done wonders, and raised a monument to his own fame as well as a temple of worship to the Almighty. The cost of the entire erection, with the stained glass window, the organ, and interior decorations, will, we believe, considerably exceed 30,000*l.* Many splendid individual donations have been made: foremost amongst which stands that of the east window by Thomas Blayds, Esq., at a cost of nearly 2000*l.* The west window was presented by the patrons; the organ is the result of a special subscription. Taken as a whole, the parish church of Leeds may be fairly pronounced one of the finest, if not the finest, in the kingdom. All the internal arrangements are admirable; the *tout ensemble* brilliant. It is truly an honor to Leeds; and those who have contributed to the work ought to consider it one of the greatest privileges of their lives. The number of persons present, on Thursday, some of them from distant parts of the kingdom, shows the deep interest inspired by the event. The presence of the Venerable Archbishop of York, of the Bishop of Ripon, of the Bishops of New Jersey and Ross and Argyll, and nearly 400 clergymen, all in their surplices, added to that interest. The principal service was long; but its beautiful simplicity and impressive solemnity banished all sense of weariness. Long will the day be remembered by those who had the good fortune to be present.

Dr. Doane, the Bishop of New Jersey, preached the principal sermon. He commanded profound attention. His style is vigorous, and his accent peculiar; it is, in fact, American; but he is altogether a most effectual proclaimer of God's truth. His person harmonises with his manner. Tall, with a keen yet benevolent expression of countenance; a deep toned and flexible voice; great emphasis: and skilful pauses. He does not wear a wig. On the contrary, his hair floats in the breeze, and adds to the picturesqueness of his general aspect. In age he appears to be about 56. We understand that he is much venerated and beloved in his own diocese, for those who know him best can best appreciate his virtues, talents, and unquenchable zeal. If we might be allowed the comparison, we should be inclined to term him the Paul of the Western Church.

Scarcely less interest was excited by the venerable Archbishop, who, though advanced far beyond the ordinary duration of man's earthly sojourn, (his grace being in his eighty-fifth year,) mingles with the qualities of age much of the firmness, decision, and warm feeling of a more youthful stage of life. Those who remember him 30 or 40 years ago, still recognise in him that dignity of manner, that charm of voice and accent, which then captivated. His Grace's reception was worthy of his piety and beneficence. His feelings were occasionally strongly excited; but they were feelings to be envied.

The collections, up to last night, amounted to nearly 1000*l.* There will be further collections to-morrow; and we hope to be able to announce next week that at least 1200*l.* have been realized. We lay stress on this, because the fund still falls considerably short of that which will be wanted to put the finishing stroke to this immense effort of private bounty. That effort is the more honorable when we call to mind the fact that the re-edification of the parish church is only a *part* of that which the Churchmen of Leeds have accomplished in the course of the last seven years.—*Leeds Intelligencer.*

WESLEYAN AGITATION.

The important gown question has been fully discussed, and for the present disposed of. On the general question various opinions have been expressed, and reference has been made to the use of the gown by the two Wesleys, by Fletcher of Madeley, and more recently by Dr. Coke. It was argued, that to condemn the use of the gown would be to condemn a practice of those eminent men; whilst to adopt it by the preachers of the entire body would not now be expedient. In connexion with this subject, the special case of the Rev. S. D. Waddy, who assumed the gown at Hull, where he was stationed, and where the novel garb in a Wesleyan chapel created a sort of schism in the Society, was referred to a committee, who have examined evidence, and reported on the case. The result is, that Mr. Waddy must walk no longer "in silk attire," but be content to preach the Gospel in plain clothes as his forefathers did. As a punishment, Mr. Waddy is to be removed from Hull to another, and perhaps more sequestered place. The case of our neighbor, Mr. W. M. Bunting, who followed, or imitated the example of Mr. Waddy, was not brought on the *tapis*, he having prudently complied with the request of his superintendent, to doff the gown when required. Mr. Waddy and Mr. Bunting may, however, derive some consolation from the privilege still allowed to them, undisturbed, of wearing long black coats without collars! Another question, we understand, has excited no small degree of excitement in Conference. Some months ago a work appeared from the respectable publishing house of Hamilton, Adams & Co., Paternoster-row, London, bearing the quaint title of "Wesleyan Takings." A few days ago the subject was mooted, and sundry point-blank questions were put to the parties suspected of occasionally employing their skill in portrait taking. We understand that Dr. Beaumont, whilst he disclaimed the authorship, protested against the right of Conference to investigate such matters; that Mr. Jacob Stanley flatly denied that he was the author; and that another preacher gave a similar reply. The names of two more deeply-suspected parties were called; but the answer in effect was, *non est inventus.* Letters missive were ordered to be despatched to these worthies; but the result of these communications we have not been able to learn. Various conjectures are afloat as to the authorship; whilst one name, familiar to the Manchester public, has been emphatically mentioned. We think, were we examined on the question, that we should be able to trace the "fine Roman hand." We find that no notice whatever has been taken this week in Conference of the communication from the Revs. Messrs. M'Kerrow, Massie, and Fletcher, the receipt of which was acknowledged yesterday se'nnight, on behalf of the president, by Dr. Hannah. Our belief is, that it has been ordered "to lie under the table," if we may be allowed to use conferential phraseology. A brief and polite note may be sent to the above-named gentleman, as Dr. Hannah has stated that the president will give to the communication referred to "due consideration;" and there the affair will rest, so far as Conference is concerned.—*Manchester Times.*

From the London Church Intelligencer.

CANADA.—POPERY.

Extract from the Montreal Transcript, June 15, 1841.

"Sunday last was the day fixed by the (Roman) Catholic Church for the annual procession in honor of the *Fête Dieu.* The weather was remarkably propitious, and the tens of thousands who attended to witness it were highly gratified. The procession was remarkable for that imposing solemnity with which the (Roman) Catholics so well understand how to invest their religious ceremonies, and the canopy covering the Host was of unusual splendor. A detachment of the 7th hussars preceded the numerous priests, nuns, and scholars, of the several religious establishments; in rear of whom, and immediately preceding the Host, were those who carried baskets of flowers and strewed them in the air, and those who carried the censers. Immediately after the Host followed the members of the bar; which body was succeeded by the band of the 23d regiment, playing most beautifully, as if inspired by the solemnity of the occasion. Grenadiers of the 23d, each with his musket and fixed bayonet, marched at intervals of about ten paces on each side, thus protecting the flanks of the procession from any pressure by the assembled crowd. A great many of the police were also in attendance, but we are happy to say that nothing could exceed the decorum and respect universally displayed. In the afternoon, after vespers, an impressive discourse was delivered by the Bishop of Nancy."

To the Editor of the St. James's Chronicle.

Quebec, July 23, 1841.

Sir,—In the above extract you have a sorrowful and humiliating description of Protestant subserviency to Romish superstition, as exhibited in Canada; an example of the power and majesty of Britain prostituted to wear the livery of idolatry. It is a subject that gives rise to many painful reflections, and to no small perplexity of mind, as, I apprehend, the following considerations, proposed in the form of inquiries, will clearly show:

1. Since the procession of the *Fête Dieu,* and the worship of the Host, are undoubtedly viewed as superstitious and idolatrous by the two established Protestant communions of Great Britain and Ireland, let me ask, when British authorities, civil or military, professedly Protestant, lend their countenance and sanction to these proceedings; when they guard them, honor them, decorate and glorify them; against what do these authorities, professedly Protestant, against what do they protest?

2. Does policy demand the sacrifice? Is there any true policy irrespective of conscience and religion? Does policy require and exact this subserviency in Ireland with her five-fold majority of Romanists? Did policy extort it from Sir Peregrine Maitland, when, acting on his own fearless and conscientious judgment, in Montreal, he refused to decorate Popery—in Madras he declined to glorify paganism with muskets, bayonets, and military music?

3. Does, then, the principle of reciprocity warrant these philo-papistical demonstrations? Is any public honor or homage paid to our religion by Romanists in any part of the world?

4. Is a British soldier, by the terms of his commission or enlistment, not allowed to have a conscience in religion? Is he compelled to violate his conscience at the arbitrary will of his commanding officer? Or, is not such compulsory violation needless, cruel, oppressive, and revolting?

5. When *heretics* lend themselves to the Church of Rome to build her edifices, or to swell the pomp and pride of her processions, and to give an imposing effect to her superstitions, does she really hold them in honor and grateful estimation for their help and service, or does she simply make use of them as convenient tools, and then laugh at and despise them for their truckling and tergiversation?

6. With priests and nuns preceded by *heretical* hussars, flanked by *heretical* grenadiers, and followed by an *heretical* band of music—grenadiers "each with his musket and fixed bayonet," as if prepared to fight for idolatry to the death, and "playing most beautifully"—yet band, grenadiers, and hussars, all in her judgment *heretics*—has not the Church of Rome come down from her assumed attitude, in condescending to avail herself of such auxiliaries? And has not the time been when she would have rejected such attendance and accompaniment with—"Procul, O procul est profani!—Non tali auxilio, nec defensoribus istis?"

7. But now, will she not, does she not, profit by these abandonments of Protestant principle, to magnify herself in the sight of her deluded slaves, to blind their eyes more and more, and to rivet the bonds of their vassalage, by making to them this triumphant appeal:—"See how even these heretics are constrained to pay honour and homage to our holy faith?"

8. Alas, for those who are answerable for results so painful as these; alas, for those who, enlisted under the banner of truth, fight the battles of error, give to superstition the sanction of authority, lend to her shows meretricious allurements, and aid in fastening the manacles and fetters which Popery has forged for the minds of their fellow beings! The Count Forbin Janson, Bishop of Nancy and Toul, has been about a twelvemonth in this province, working vigorously to prolong the reign of superstition among the French Canadians, by the lower classes of whom, and especially by the ignorant *habitans* in the country parishes, he is firmly believed to be a worker of miracles. I am, sir, your obedient servant,

ANGLICANUS.

"THE ROBIN OF OUR CATHEDRAL."

In our journal of the 14th February, 1835, we inserted some beautiful verses under the above title, contributed by a valued correspondent. The opening lines were these:

Bird of the bright and crimson vest, why hast thou left thy home,
Amid the ambient fields of air, to seek a cloistered dome?
How canst thou tame the bounding wing, through heaven's blue vault that sped,
Within the narrow space that holds the mansions of the dead?

How canst thou leave the sunny skies, thy blossoms and thy bowers,
To court the awed and solemn air that wraps these sombre towers?
How canst thou shun thy feathered tribe, and thus in wayward mood
Quit all thy sweet companionships to dwell in solitude?

And yet along the lofty aisles thou speed'st as light a wing
As ever met the morning star, or heralded the spring;
And thy sweet notes, as oft they rise the organ swells among,
Are blithe and clear as ever tuned the woodland's choral song.

Inquiry was made the other day, what had become of the little songster, which for a period of nine or ten years had taken up its abode within the sacred walls; and the answer elicited the following anecdote, far more worthy of being perpetuated than many a record inscribed on marble. The bird had been missed from the church for some time, and was supposed to have sought again the "ambient fields of air," as more congenial to its nature than the "cloistered dome;" but on removing the altar screen, two or three years ago, for the purpose of erecting the present handsome one of stone, the remains of the redbreast were found behind it. Perhaps, warned of approaching dissolution, having attained the venerable age of some nine or ten summers, it had retired there for a last resting place. From long enjoyment of security, and a constant meal supplied by its protector, Mr. Phillips, the subsacrist, the bird had become so tame, that it was frequently seen perched on the choristers' desk, peering over their books, and seeming to rebuke with grave look the merry smile ever ready to brighten up the face of boyhood, and which its presence excited; or, seated on a pinnacle of the organ, swelling the chorus of praise with the music of its own mellow pipe; at other times, stationed on the canopy of the pulpit, a more attentive listener than many of God's creatures more deeply interested in the preacher's message. The remains of the poor bird were deposited by a friendly hand in the precincts of the cathedral, and Bobby has as yet found no successor in his honors and immunities.—*Bristol Journal.*

SOCIALIST PROCEEDINGS.

On Sunday the Socialists of Oldham had the hardihood to hold a camp-meeting, after the manner of the Ranters. They assembled in considerable numbers in a close on Oldham Edge, where they sang Socialist hymns, and several of their missionaries held forth to their deluded followers. Rain coming on, they adjourned to their chapel in Grosvenor-street, where they took refreshments, consisting of tea and coffee, and afterwards commenced dancing to music. The assemblage consisted chiefly of youths of both sexes.—*Manchester Chronicle.*

REV. DR. WAINWRIGHT'S CLASS.

THE opening of the Rev. Dr. Wainwright's class of Young Ladies is unavoidably postponed to Monday, Oct. 25th, in consequence of his attendance on the business of the General Convention now in session.
Oct 16.

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The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

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REFERENCES:

Mr. R. is at liberty to refer to the following gentlemen:

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Sept 4—tf

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, June 14, 1841.
Sept. 25—tf

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

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